Evangelical Christendom

Sept.-Oct., 1930

Lambeth and Christian Unity

ELSEWHERE we have endeavoured to interpret the findings of the Lambeth Conference on some matters of deep import to Evangelicals as a whole. Since the issue during August of the "Encyclical Letter with the Resolutions and Reports," sufficient time has elapsed to collate and consider the first impressions of prominent Evangelicals of the Free Churches and these may be summed up in the words of Dr. J. D. Jones as "frankly disappointing." Following the "Appeal to all Christian People" issued by the Lambeth Conference of 1920 there was hope, even expectation, that the wide-spread interest in questions relating to the reunion of the Churches would find impetus in some pronouncement by the Lambeth Conference of 1930 likely to bring us closer to the fulfilment of Christian Unity on a Scriptural basis, and, in the light of the proposals emanating from the Churches in South India, in some gesture, if not a definite step towards closer fellowship, finding expression in Inter-Communion. Unfortunately the Free Churches and all Evangelicals are disillusioned by the Bishops' decisions, as instead of leaning towards the Reformed Churches they have faced eastward and are more concerned with reunion with the Old Catholic and Eastern Orthodox Churches than they are with the Protestant and Reformed Churches at home.

There are, however, some matters and decisions in the Lambeth Conference Encyclical and Resolutions as a whole which must evoke from all Evangelicals alike sincere thanks and, we hope, a response worthy of the opportunity offered for co-operation in spiritual and social work. For instance, they will be sincerely thankful for Resolution forty-five, in which "the Conference reminds the Church that it is a paramount duty to seek unity among Christians in every direction, and assures all who are working for this end of its cordial support in their endeavours." This it would seem is distinct encouragement, as also a stimulus to the World's Evangelical Alliance with its world-wide influence to press forward with the cause of reunion and unity on the basis of Truth and Love. Then the following Resolution will be read with thankful hope and expectation: "The Conference urges the desirability of organising and participating in efforts of Evangelism in co-operation with Christians of other Communions, both as a means of bearing effective witness to the multitudes who are detached from all forms of organised Christianity, and as a means of expressing and strengthening that sense of unity in the Gospel which binds together in spiritual fellowship those who own allegiance to different Churches." This is really worthy of the Bishops, and we can only express the hope that in the response it will evoke they themselves will be found ready and willing to give their sanction and co-operation to evangelistic enterprises as opportunity arises. On other pages we print the full Invitation and Programme for the Universal Week of Prayer, 1931, which throughout are devoted to the subject of World Evangelisation. A significant feature of this document is the influential signatures appended to it, among which, it is pleasing to find, so many of the Archbishops and Bishops of the Church of England. While all Evangelicals may and must regret the attitude of the Lambeth Conference to Home

Reunion, they may and will, we hope, make much of the Resolutions quoted, for the world hungers for the Gospel of Christ, and it is in the fulfilment of the Divine Commission to preach it, to the individual as to the community, that the work of "endeavouring to keep the unity of the Spirit" in keeping with our Divine Lord's Intercessory Prayer "that they all may be one," will be furthered. After all, Christian Unity is a Divine product, and not a matter of ecclesiastical decisions or pronouncements. Were it these, we might well all despair. But Prayer changes men as well as things, and what is needed is more Prayer, more united Prayer, and Prayer in the Spirit which will usher in a spiritual revival in the presence of which all matters touching the spiritual conscience of the Church and the Churches will fall into line with the plans and purposes of God in Christ.

Unless we are mistaken some of the decisions of the Lambeth Conference of 1930 may call all Evangelicals to a fight for their principles. We should be unwise if we did not make this clear. The Rev. M. E. Aubrey, Secretary of the Baptist Union, writing upon the subject, mentions that at the Continuation Committee of World Conference on Faith and Order, which met subsequent to the Lambeth Comference, a petition was made by one of the Orthodox Church representatives that the next World Conference should consider as one of its main items the veneration of the Virgin, "the Mother of God, to which the Orthodox Church attaches so much importance." The rapprochement between the Church of England and the Orthodox Churches may appeal to those who ignore the position of the former as by law Established, which is both Protestant and Reformed. We believe that the great mass of the English peoples are prepared to maintain this position, and it must not be thought that the twice-defeated Revised Prayer Book, despite the action of the Bishops in giving permission for its use, exhibits the rule and faith of the National Church. Some will deem it unfortunate that the Bishops in the face of defeat upon this vital matter should have turned towards reunion with the Old Catholics and the Eastern Orthodox Churches rather than with the Reformed Churches of the West. The former plainly teach the doctrine of the Roman Mass and what is indistinguishable from Transubstantiation, hold by Purgatory in a refined form, worship ikons or pictures, and invoke the Saints, while they preserve all the exclusiveness of the Roman Catholic Church and temper it with a doctrine of "economy." They have never shown themselves to be the friends of religious freedom, as their history in Russia and other countries proves, and, we regret to observe, they have not hesitated to persecute Evangelicals whenever they have had the power and will to do so. It is difficult to say these things, but it is necessary to be clear and faithful, and we fail to see that the studied approach of the reformed Church of England to the unreformed Eastern Churches can be anything but a new danger to the conception of reunion which dominates the large mass of Protestant and Evangelical Christians in this country and abroad.

This article should not close on a note of criticism. There is much we can all be thankful for in the decisions of the Lambeth Conference, and, as we have pointed out, some things for which Evangelicals can and must rejoice in, if the mean what they say. We shall await with interest action and reaction upon the Encyclical Letter and the Resolutions. In the meantime we must press on with the work of creating fellowship and co-operation, until all come to know and love one another in the bonds of peace and truth, a reunion which is of infinitely greater worth and power than any arrangement or re-arrangement of ecclesiastical boundaries and ties. There are no sects in Heaven and there is no inescapable reason why there should be any on earth.

Notes

We desire to draw the special attention of all readers to the letter of invitation and the topics for the Universal Week of Prayer, Sunday, January 4th, to Sunday, January 11th next (inclusive). So much depends upon early arrangements for united meetings, and we ask that thus early clergy and ministers may be interviewed with a view to co-operation where, as far as may be known, united meetings are not, so far, under arrangement. The Week of Prayer does not depend in any one district upon united meetings, and where these are not practicable the Week may be observed and followed throughout by groups, and, of course, at family worship. Much can be done by willing workers to arouse local interest, and we invite the co-operation of such. An attractive pamphlet has just been issued giving specimens of the foreign translations of the universal programme, also information concerning the wide-spread, in fact world-wide, observance of the Week of Prayer, and, we need hardly add, suggestions for the arrangement of local meetings. A copy will be sent post free on application to the General Secretary at headquarters.

United Evangelism. — The subject throughout the Universal Week of Prayer, 1931, is "World Evangelisation." As we have pointed out in our leading article, this subject falls into line with the Resolution of the Lambeth Conference, and all will rejoice that the Bishops appreciate the crying need for evangelisation. If we interpret the Resolution correctly they offer to co-operate with the Free Churches in this enterprise. Nothing is more necessary today, and we venture to think that ways and means can be found to supplement indoor missions by going where so many people are, out-doors. The extension of motoring facilities is moving large masses of people, many of whom attend no place of worship, and most of whom, as was remarked to the writer recently by a business man, "have no use for the Churches." The nation needs a great forward movement of evangelisation, and it cannot effectively be carried out by the denominations, unless the subject can be so impressed that all denominational prejudices are swept aside in combined effort to preach the Gospel, and to preach it as "the power of God unto Salvation." To this end we invite the study of the topics for the Universal Week of Prayer, not only in their relation to missionary tasks abroad but to unfinished tasks at home. The reunion call is important, but as things are we should like to know that the combined influences and activities of the Churches and Christian people everywhere were being directed, in prayer and organisation, to a new and great call to evangelisation. The Council of the World's Evangelical Alliance have this subject much on their hearts, and it is possible a central united meeting will be convened to voice the need for more ambitious activities in united evangelism in the power of the Holy Spirit among all classes and ages. It should not be overlooked how much the cause of foreign missionary effort depends upon the raising of recruits by continuous evangelism at home. We commend the subject to the prayers of all readers.

Discoveries at Ur.—We hope this issue of EVANGELICAL CHRISTENDOM will reach readers in time for those who have not already done so to order tickets for Mr. Leonard Woolley's lecture at Caxton Hall, Westminster, on Monday, October 6th, at 6.30 p.m. Those who read his address printed in our previous issue, will surely desire to see his unique pictures, and to hear him before he leaves to continue his work at Ur. Full particulars will be found on page 2 of our cover.

The Malta Crisis.—It is a crisis, and those who have not yet familiarised themselves with the facts should send for the pamphlet "Civil and Religious Liberty in Malta," by J. W. Poynter. One order from Scotland accounts for two thousand copies of this pamphlet, and every Member of both Houses of Parliament has been furnished with a copy. We owe much to Mr. Isaac

Foot, M.P., for the altogether brave and lucid manner in which the facts have been laid before Parliament and the public, and we recommend a second pamphlet, recently published, containing his two speeches in the House of Commons, letters to *The Times*, also a speech by Lord Strickland in the House of Lords. We shall be pleased to forward both pamphlets free by post anywhere for one shilling. The questions at issue are of vital national importance, and the main question is whether there are to be two Governments in Malta, one that of a foreign Power, the Pope and the Vatican, and the other that of the British Government. "Once to every man and nation comes the moment to decide." We hope when Parliament reassembles there will be no hesitating, for upon the issues depend the maintenance of the Protestant heritage of the Reformation. There should be no lethargy or indifference, especially having regard to the prevailing Roman Catholic propaganda in this country, concerning which we invite attention to two articles appearing on other pages.

In the meantime it is satisfactory to receive a call from Malta for new supplies of Scripture portions and other literature in the Maltese language. We remind our readers that the Evangelical Alliance is the only Society working directly among the Maltese, thus maintaining, under great difficulties, work which it commenced over twenty years ago.

Roman Catholic Propaganda.—The new campaign initiated by the Alliance twelve months ago is bearing fruit. It is quite interesting to follow the Roman Catholic Press organs, particularly *The Tablet*, in their concern that Roman tactics and teachings are being exposed through new channels and with rather deadly effect. Their chief weapon seems to be intimidation, but we think once the deep political designs of the "Holy Father" with especial and fatherly concern for the overthrow by any and every means of Protestantism in England and the Empire are more clearly sensed, the Press generally will be even less concerned about intimidation than it is at the present time. Every wave has its crest, and the present wave of Roman propaganda, largely helped by the very mean use of privileges they have in this country which they deny to all outside the Roman Church in other lands, will subside. We are called upon to deal with considerable correspondence on this subject, and concerning Roman propaganda generally. A letter to hand as we write states: "In the north the Roman Catholics are continually holding demonstrations. It is time others should make a move. Our martyrs, infinitely more numerous than theirs, deserve commemoration." The chief weakness in this situation lies, as we think, with the Free Churches. Their Protestantism has been too much left in the hands of what are known as the Protestant Societies, the influence of which must be, in the very nature of their methods and work, limited. What we look for is a great new uprising of Protestantism in England, definite, determined, outspoken, and in which the example of the few who are called "leaders" will be followed by the many, at present frankly disappointed over Reunion issues with Bishops who lean to influences which are the handmaid of Roman practices and teaching, rather than to the glories and truths of the Reformation, which, under God, set us free from the blight of an anti-Christian Church, once described as "the masterpiece of Hell." We ask for all possible help in the intensive campaign which the Alliance has in hand, not forgetting the power of Prayer.

A Welcome Letter.—The Rev. A. R. Stark, who has completed thirty-seven years of missionary service in South America, has been invalided home, and writes to us from the Bible House, as follows: "During the many years in that great Roman Catholic field it has always been a source of strength to realise that we enjoy the hearty fellowship of such an organisation as the Evangelical Alliance, standing as it does for religious freedom. I cannot tell you how much I appreciate the strong Protestant tone which rings in EVANGELICAL CHRISTENDOM. 1930 is a notable year in the history of Protestantism, and although centuries have passed it is not too much to say that all that justified Luther in Germany, Zwingli and Calvin in Switzerland, and Knox in Scotland, justifies Protestantism in South America. Long may the Alliance be a rallying centre of the great Evangelical Churches." We know there are very many, in widely separated parts, who will read this welcome message and heartily endorse it.

Rev. H. Elvet Lewis.—Fifty years of successful and consistent ministry on the part of a highly gifted man who consecrates himself to God deserve recognition. Poet, Preacher, and Evangelist, the Rev. H. Elvet Lewis has before everything else placed in the forefront the Saviour and His Sacrifice for Sin. His native land has honoured him by electing him to the highest post in the Eisteddfodd, London has recognised the brilliancy of his work, but above all his friends know him to be a loyal and lovable comrade, who can be trusted in an hour of need to come to their help. He has proved himself to be a true friend to the World's Evangelical Alliance, and the members of the Council congratulate their colleague and pray that he may be long used for the glory of God and the advance of His Church.

The New Alliance Hymnal.—A new edition of the "Alliance Hymnal" is called for, and the Council have approved the revision of the present book, which has had a circulation of one hundred thousand copies, and is in use to-day, not only during the Week of Prayer at home (and similar united gatherings) but in the Dominions beyond the seas. The new edition has been enriched by permission given to include some of the finest modern hymns, including the beautiful hymn by Dr. Fullerton "O Saviour of the world," that by J. Wakefield McGill "Coming, coming, yes they are," and others. The hymns are printed in a new and most attractive type, clear and suitable for all eyesights. Moreover, it is beautifully produced, and being sold at the low price of twopence per copy (reduction for a quantity) it is unique in its matter and mission. A copy can be sent post free for threepence.

India.—At the moment of going to Press the Council have under consideration the calling of a special Day of Prayer for India, to synchronise with the opening of the Round Table Conference on India in November. The project has the cordial support of the Missionary Societies, and it is being planned on the widest possible basis, having regard to the imperial interest and importance attaching to the subject as a whole. Further information will appear in the Press.

International League for the Defence of Protestantism.—The General Secretary is attending the International Conference of this League which opens at Zurich on October 5th. Delegates from Scotland and Ireland are also attending. The League is evidence of the Continental feeling concerning the uprising of forces endangering the welfare of Evangelical Churches and their witness in Europe and countries beyond. The invitation to the Council of the World's Evangelical Alliance to be represented is based upon the long history and work of the Alliance in the interests of the Evangelical Continental Churches, and we ask that the proceedings of the coming Conference may be remembered in prayer.

Letter from Rev. Adam Podin (Estonia).—Mr. Podin reports as follows:—

Keila, Estonia.
August 5th, 1930.

To the General Secretary,
World's Evangelical Alliance.

Dear Brother in Christ,

I am so glad that you have had such a blessed 84th Anniversary of the World's Evangelical Alliance. I could join you only in the Spirit and prayer. Many thanks for the "One Faith—One Family." It is very interesting to see what God had wrought and what the World's Evangelical Alliance stands for. I am grateful for EVANGELICAL CHRISTENDOM with the addresses delivered on the 84th Anniversary by the dear servants of God, some of whom are well known to me.

Since I wrote my last letter I have been busy to obey my Master's orders, Luke 14, 21—"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt and the blind. And as there is still room, go out into the highways and hedges and compel them to come in." When I look back on the past then this very picture of the mentioned poor stands before my spiritual eyes, and the Lord has crowned my work with signs of blessing and wonders.

DELIVERANCE TO THE CAPTIVES.

I had the joy to visit a prison where I had the round number 99, not as in Matthew 18, 12, safe, and Luke 15 4, where He left them in the wilderness, but I had 99 lost sheep, men and women prisoners before me. So glad to say I was not this time alone with my Master, but some 30 singers accompanied me to them to give them a lift up. They rendered splendid service, singing 5 selected hymns, so preparing the hearts for witness to our Eternal King. When the service was over each of the lost sheep received a New Testament, bought with your money. Some friends had given me extra money, so beside

the book each one got a box, a little sugar and tea. They were so surprised that they did not know how to express their thanks to God and us. In the meeting many shed tears of repentance; several letters reached us, telling us how they have been drawn by love to turn from sin and trust the loving Saviour for their future.

Another joy we had was to have a visitor, the Rev. T. Miller Johnson, from South Shields, England. I took him round about, arranged two services for him, showed something of our country and took him in one of the prisons, where he delivered a powerful address. Mrs. Podin played the part of a mother of the motherless. I closed the meeting, when 3 young sinners sought salvation. Some fell on their knees, and with tears offered themselves to Jesus. There was great joy in the prison, but better joy was among the angels for sinners that repented.

We left the prison, rejoicing in our hearts, having obeyed the orders of our Master, gathering from the highways and hedges guests for His great and glorious supper. I think every saved soul knows what it means.

FRUIT OF THE UNIVERSAL WEEK OF PRAYER.

I see in "One Faith—One Family," the 84th Report of the World's Evangelical Alliance, how much blessing has been brought through the Week of Prayer. Who can count up the blessings that have been granted in these eighty-four years?

I will add towards the numberless testimonies the following :—

I have translated into Estonian the programme for the Week of Prayer, and tried to distribute it as far and wide as it is possible. Even the leper asylums have been supplied with the same. In those places regular prayer meetings have been held, and lately when I visited a leper asylum they joyfully greeted me, and introduced to me two new converts, lepers that had experienced an inward cleansing from sin.

THE LEPERS ARE CLEANSED.

Lately I was called to travel to one of the leper asylums to officiate at a funeral, as one of the believers had fallen asleep, and "to be with Christ, which is far better." The pain and agony was severe, especially for the last two weeks, but she has borne with a supernatural patience all this, and her lips uttered up till the last praises to the Lord, eagerly waiting and praying for deliverance. She was wife of a husband who is still living with two of her children. The invitation had been sent to them, and it was told them of her departure, but none of them had come to see their loved one buried. I write this to show how those people are forsaken and left to themselves, with no friend in this world! Is it a wonder when they see my love and your help that they call me father. Now, such souls would never have enjoyed salvation if the Lord had not sent me. As many as I have buried of these believers only twice in 25 years have I seen relatives attending the funeral services. So they have to live and die without human friend, except when they turn to Jesus, then they have a Friend Who never leaves them, nor forsakes them.

I leave to-morrow morning for the furthest towns of Estonia: Werro, Walk and other places.

On this journey I will have golden opportunities to preach the Gospel in prisons, churches and peat offices, where scarcely any other man has an opening. Glory be to God! How wonderfully there has been fulfilled in my life what the glorious Master said to the church at Philadelphia: "He that hath the key of David, Who openeth, and no man shutteth."

In closing, I would thank you once more for your love and kindness. My dear wife asks to be remembered to you and to the Council. She is so happy with her 12 orphans. God has kept them all well, where hundreds of children have been severely affected by epidemic sicknesses. None of the children of the orphanage have been touched. The Lord has supplied their needs!

Yours gratefully,

ADAM PODIN.

Missionary Reunions — The New Session.—A new Session of the monthly Missionary Reunions will open on Thursday, October 16th, with a Reception at the Alliance House (3 p.m.), to welcome Mr. Daniel Couve, of Paris, the Director of the great French Missionary body, the Société des Missions Evangélique de Paris. Mr. Couve is not only himself a distinguished missionary and a member of the International Missionary Council, but he is also director of the Basuto and Barotse Mission, which works in British Africa and has a lively British Auxiliary. We hope there will be a large attendance. Future Reunions are planned to present the Missionary Societies in their world aspect, and the programme throughout the new Session is one of exceptional interest. In November (20th) the Elgon Mission of the Church Missionary Society will be represented, and in December (18th) there will be a Reception to Bishop Taylor Smith, who will speak on the subject of his recent visit to Africa, in company with Mr. E. E. Shaw, who will preside. The Bishop will bring with him a unique set of lantern slides, descriptive of various missionary scenes, and of his tour through Africa. The full programme for the new Session will be available on October 16th, and we ask that these monthly gatherings may be taken up in prayer and personal co-operation, so that they may fulfil their main object to help forward the work of the Missionary Societies, and to maintain at the Alliance House the centre of unity and co-operation which, under God, they have now for many years represented.

Evangelical Alliance in China*

By Rev. CHENG CHING YI, D.D.

Wherever we speak of the World's Evangelical Alliance in China, we inevitably think of the Universal Week of Prayer. In other words, the Evangelical Alliance is better known in China for its work than for its name. For many years the Week of Prayer has been regarded by most of the Christian people of China as the first thing of importance in the New Year, when Christian men and women are longing for an opportunity of coming together for a whole week of intercession and prayer. Well do I remember in my boyhood days in North China (Pekin) that we always looked forward to that first week in the New year, when all the Christian people gathered together for corporate intercession and prayer among the different Churches. Even till this day, in many parts of China, that week is regarded as a leading event in the life of the Christian Church of my country. The work of the Evangelical Alliance is not confined to the Week of Prayer, but the Week of Prayer has meant a great deal to the spiritual life of the Church in China.

I think at least it has achieved three things. In the first place, it has helped the Chinese Christians to realise the importance of corporate worship and intercession. Of course, we can pray to God individually, and we can close the door and reach our Master at any time and under all circumstances. But there is also a phase of the Christian life when we can meet together unitedly before God and ask for certain united objectives, and pray for heavenly blessing to be bestowed upon His people.

In the second place, it has greatly extended the Chinese Christian Church to realise that their prayer is not merely confined to their immediate personal need; that prayer is a much larger thing than praying for their own blessing and their own spiritual advancement. Prayer has a much wider view: it is not merely asking something from God, but means a great deal more. Certainly the Alliance, by the means of the Week of Prayer, has greatly helped our people to get a world-wide vision and so to remember not only their own needs before God, but also the needs of other people whom they have never seen and never known.

In the third place, I think this Week of Prayer has greatly stimulated and improved the phase of our Christian love and Christian solidarity. It has united the Christian forces in China directly or indirectly in many ways, and helped Christian people to meet together. We have denominational differences. You have denominational differences here. Perhaps we have more than you, because in this country you have the denominational differences of only one country; while in China we have the denominational differences not only of Great Britain, but of America and Germany and Canada, because missionaries of all these nations come to us. I do not for a moment minimise the importance even of denominational differences. While denominationalism may not be exactly the kind of thing that Christian movements should work for, yet it has served its day. In this country denominationalism has a historical background. We in China do not have such a historical background. To us denominationalism means confusion, but to many of my Christian friends in this country it means a great deal. Why is a person a Methodist? He has a good reason for being so. Why is he an Episcopalian? He has a good reason for being an Episcopalian. But these reasons do not apply to the mission field because, to take myself, I was brought up in the Congregational Church, but I belong to Congregationalism not by choice but by accident. I did not wait to consider whether the Congregational Church was better than the Presbyterian Church; but simply Congregational missionaries came to my town, and I accepted Christ as my Saviour, and accidentally I became a Congregationalist. I think the same principle is true of all native Christians not only in China but in most mission fields. That is because they do not have the historical background that you have here. Therefore, sometimes I feel that some

*Address given at the 28th Annual Meetings, World's Evangelical Alliance, June 2nd, 1929.

missionaries do not understand the difficulty in trying to bring about a re-union of the Christian forces in the world. The Lambeth Conference of the Episcopal Church, which is shortly to meet, have before them a definite proposal from the South India Churches, to which they will have to pay serious attention, and some definite decision probably will have to be reached in order to satisfy the people there. Yet, when we come to Jesus Christ, when we bow our heads before Him, when we open His Word, we see the essential oneness of Christian people, regardless of whatever denomination or race or nationality they may belong to, or whatever background they may have. They are "All one in Christ Jesus."

I would bear this testimony. It is largely if not altogether due to the work of the Evangelical Alliance, and especially to its special Week of Prayer each year, that Christian people are beginning to come together. In olden days we did not see each other much. Each Church or each Mission did its own work, and sometimes they criticised each other and the policy and methods of their work. But when in the first week of each year we come together and kneel before God, we see that after all, with all our differences and divisions, essentially we are one. I think this Week of Prayer has done a great thing, the extent of which perhaps we do not fully realise. Through this Week of Prayer the Alliance has been able by the grace of God to foster a spirit of Christian solidarity, and that Christian unity and co-operation is bearing fruit in many directions.

I may therefore mention one or two things. You know there is in existence in China today a National Christian Council. That is not a united Church, but just a Federation of Churches and Missions, and they seek to work together. We still retain our differences, and do not even try to harmonise those differences; but apart from our differences we are, in the most essential things, all one. We emphasise those things on which we agree rather than those things on which we differ. You take the matter of Christian education, or worship, or prayer—in all these things we are essentially one. Through the instrumentality of this National Christian Council the Churches and Missions are beginning to come together and getting to know each other's point of view and appreciating each other's difficulties. I think this is but one direct or indirect fruit of the Week of Prayer that has brought so many Christian forces together.

You have no doubt heard something about the United Church of China. We call it the Church of Christ in China, and it has united fourteen different independent Missionary Societies. All these Churches have united as one Church, and we hope that in the not distant future more Churches will come in. We held our first General Assembly three years ago, and the next will take place in October of this year. We have many reasons to thank God for getting together all these people and for this more efficient and effective Christian work in China.

There is a sort of consolidation of all the Christian forces in China to-day, what is known as the Five Years' Movement. It is the result of a series of conferences held in the early part of last year in different parts of China, when we Christian leaders, both Chinese and missionary, considered some of the urgent problems facing the Christian Churches in our country. You all know that in the past few years Christianity has been greatly tried, and has been meeting with a great deal of difficulty and persecution. The anti-religious, revolutionary, communistic, political, social, intellectual and other movements have directly or indirectly affected the work of God in China. For a time a great catastrophe has fallen upon the Church, and perhaps many of God's people are somewhat disheartened and discouraged and cannot see the way out, do not know which way to turn. How about our educational work? Should we close down our colleges? Should we go on with the Government's restrictions? Can we continue to do evangelistic work with the difficulties we have to face? Because those movements that I have mentioned are definitely and positively opposed to the teaching of Christ. Only a few days ago news came to me from my council at Shanghai, telling me that there is another outburst of activity on the part of men who are definitely opposed to the teaching of the Christian religion. Quite naturally, in many parts of China there is a lack in the Church of that spiritual energy which alone can enable it to move forward. Sometimes people, using a military term, say the Church has been hiding itself in the trenches, and that this is not the position it should be in, but it should take an

offensive attitude, it must stand up and go forward, else the work will suffer immeasurably.

I think the Church is beginning to recover the work of the past few years. Speaking of the Five Years' Movement, it has a twofold objective—to strengthen the spirituality of the Church, and to undertake expansive evangelistic work in seeking to gather in those who are not yet in the Christian fold. We simply put five years as an immediate objective to help us to be able to visualise the thing and organise ourselves in such a way that we may more clearly see what is involved in such a movement. We hope that within five years the number of Christian churches will be doubled at least. That is to say, if we have 400,000 communicants and church members to-day, we should have at least 800,000 in five years. We do not seek merely numbers; mere numbers do not mean much. But we hope that those who attend Christian churches may know thoroughly what it means to follow Jesus Christ, to be disciples of Christ. We feel that the Christian Church is very small in numbers, and we are far from the end we have in view—that the whole of China shall come within the influence of Jesus Christ. So we hope that by the grace of God the entire Christian forces—the churches, the missions, the missionaries, the educators, the medical men, the Y.M.C.A., the Y.W.C.A., all the Christian organisations of China—will unite together for those two objectives we have before us.

I heartily support the movement for Christian unity carried on by the World's Evangelical Alliance. As I have already said, the Week of Prayer is bearing fruit in many directions, and we are exceedingly thankful to God for this measure of success. My Council has valued association with the work of your Alliance, and we are responsible for translating into Chinese each year the programme for the Week of Prayer. We are happy to have this association with you, and I hope that this fellowship between us may become still stronger and more close, so that we may by prayer and supplication and intercession hasten the coming of the Kingdom of God.

"I want to plead with you to make this great first week of the year still more a Week of Prayer. I want to plead with you as far as possible to consult with your denominational leaders and see if we cannot in England make more of this great World's Evangelical Alliance. I want to plead with those who are in the main leading great missionary effort here in England relating to the foreign field, those who are at the head of the forces in the Home base, to take up this question of the Evangelical Alliance, and to recognise that it is one of the great missionary forces. Mr. Martyn Gooch has shown me the Greek, the Armenian, the Turkish and other programmes of the Week of Prayer. I could show you also, not in one place in China, but in many places, the Chinese programme. How is that financed? It is financed by the World's Evangelical Alliance, the Chinese translation, publication and distribution now being effected through the National Christian Council for China, although maintaining the name and parentage of the Alliance. For finance we look to the Alliance, and with the finance there comes the blessing following the prayers of the Alliance. We rejoice in this connecting link, which makes it possible for us to have copies of the programme translated into Chinese in every city and town in China where a mission station is situated. God bless the Alliance, God help it more and more to enter into this great work, the object of which is to lead us men and women of every Church to offer earnest, persistent, instant prayer for the coming of our Lord in all parts of the world."

Rev. C. G. SPARHAM,
Late of the L.M.S., Hankow, China.
(From an Address at an Annual Meeting of the W.E.A.)

Unum Corpus sumus in Christo.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1931

Sunday, January 4th, to Sunday, January 11th

(INCLUSIVE)

FOREWORD

Will Christian leaders and workers everywhere kindly MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily during this Week, and will they please circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 4th, on the texts suggested for this purpose. They are also earnestly requested to urge their people to attend the local Meetings of this united Universal Week of Prayer.

Please arrange to forward a brief report of Meetings held and any significant results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1.

To all Believers, Members of the One Church, of which Jesus Christ is the Head.

Beloved Brethren,

WORLD EVANGELISATION.

It is a wonderful and significant fact that during the first complete week of 1931 Christian men and women of all races and colours and of all kinds of denominational loyalties will, in response to this invitation, meet together in a spiritual Unity of Prayer, Love, and a Common Objective.

Think of it! For one brief week we shall all realise and manifest our essential unity. A prophecy surely of the final answer to our Lord's pathetic Prayer on the eve of His Passion; and a partial fulfilment of His dearest wish.

To pray together, this is always safe to do. When in Prayer and Intercession our wills blend with His, we become united in a common *will*; when each pours out the heart's love to Him, we become one in a common *love*; and when we long, as Jesus did when He wept over the city, that men and women everywhere may be gathered under His Saving, sheltering wings, we become one in a common *purpose*. Would that we might always bind ourselves together by this threefold cord, and not only for one brief week.

Never in the history of our world was spiritual Fellowship in high purpose more necessary than to-day, for, while there is a wide diffusion of the spirit of Christianity, there are even in lands where the Gospel has long been preached, millions who have never been brought to realise what the death of Christ means for them, and, in other lands, there are millions who have never even heard His Name.

In so-called Christian lands there are shifting populations almost uncared for. There is a drift away from all contact with religious services by the increased facilities for travel, and in very few cities or towns or villages is there a united Christian Statesmanship which seeks to reach every creature.

In what is designated as the Foreign Field, the growth of the population far out-distances the efforts of the Christian Church. In country after country, "from the rising of the sun unto the going down thereof," despite what has been accomplished in the preaching of the Gospel, comparatively little is known of the significance of the Cross of Christ.

In this Joint Prayer let us endeavour to visualise something of the condition of more than half of the world's population! The unfinished task is tremendous. May the burden of it be such as to bring us to our knees with a pressure commensurate with the need.

We are, beloved Brethren,

Yours in the Fellowship of the Gospel,

WILLIAM EBOR, *Archbishop of York.*
CHARLES F. ARMAGH, *Primate of all Ireland.*
JOHN DUBLIN, *Archbishop of Dublin.*
A. F. LONDON, *Bishop of London.*
PERCY BLACKBURN, *Bishop of Blackburn.*
HENRY CHELMSFORD, *Bishop of Chelmsford.*
LISLE COVENTRY, *Bishop of Coventry.*
LEONARD ELY, *Bishop of Ely.*
A. C. GLOUCESTER, *Bishop of Gloucester.*
JOHN GUILDFORD, *Bishop of Guildford.*
M. L. HEREFORD, *Bishop of Hereford.*
CYRIL LEICESTER, *Bishop of Leicester.*
ALBERT LIVERPOOL, *Bishop of Liverpool.*
GUY MANCHESTER, *Bishop of Manchester.*
B. NORWICH, *Bishop of Norwich.*
E. A. RIPON, *Bishop of Ripon.*
M. L. ROCHESTER.
W. G. ST. EDM. & IPSWICH, *Bishop of St. Edmundsbury & Ipswich.*
ST. CLAIR SARUM, *Bishop of Salisbury.*
LEONARD H. SHEFFIELD, *Bishop of Sheffield.*
WILLIAM SODOR & MAN, *Bishop of Sodor & Man.*
HENRY SOUTHWELL, *Bishop of Southwell.*
JAMES WAKEFIELD, *Bishop of Wakefield.*
ERNEST WORCESTER, *Bishop of Worcester.*
D. L. St. DAVIDS, *Bishop of St. Davids.*
J. IRVINE DERRY, *Bishop of Derry and Raphoe.*
H. V. LIMERICK, *Bishop of Limerick, Ardfert & Aghadoe.*
ANDREW N. BOGLE, *Moderator of the General Assembly of the Church of Scotland.*
W. LEWIS ROBERTSON, *Moderator of the General Assembly of the Presbyterian Church of England.*
HERBERT BROOK WORKMAN, *President, Wesleyan Methodist Conference.*
F. W. NORWOOD, *Chairman, Congregational Union of England and Wales.*
S. M. BERRY, *Secretary, Congregational Union of England and Wales.*
ARTHUR NEWTON, *President, Baptist Union of Great Britain and Ireland.*
M. E. AUBREY, *General Secretary, Baptist Union of Great Britain and Ireland.*
ARTHUR E. J. COXON, *President, United Methodist Conference.*
W. MUSSON KEELEY, *President, Primitive Methodist Conference.*

ARTHUR WARD, *Presiding Bishop of the Moravian Church.*
EDWARD CLARKE, *Moderator of the General Assembly of the Presbyterian Church of Ireland.*
J. ALFRED SHARP, *President, National Council of Evangelical Free Churches.*
THOS. NIGHTINGALE, *General Secretary, National Council of Evangelical Free Churches.*
JOHN H. RITSON, A. H. WILKINSON, } *Secretaries, British and Foreign Bible Society.*
G. A. FRANK KNIGHT, *General Secretary, National Bible Society of Scotland.*
BRYAN W. ISAAC, *Secretary, Church Pastoral Aid Society.*
W. WILSON CASH, *General Secretary, Church Missionary Society.*
IVOR J. ROBERTSON, *Convener, Foreign Mission Committee of the Presbyterian Church of England.*
C. H. IRWIN, *Secretary, Religious Tract Society.*
F. H. HAWKINS, *Foreign Secretary, London Missionary Society.*
E. W. THOMPSON, *Secretary, Wesleyan Methodist Missionary Society.*
CHARLES E. WILSON, *Foreign Secretary, Baptist Missionary Society.*
W. H. ALDIS, *Home Director, China Inland Mission.*
FRANK BATE, *Secretary, Colonial and Continental Church Society.*
DANIEL H. C. BARTLETT, *Hon. Secretary, Bible Churchmen's Missionary Society.*
THOMAS CARTER, *Secretary, Sunday Bible and Mission.*
A. J. MORTIMER, *Secretary, Church of England Zenana Missionary Society.*
DAVID C. HAMILTON, *Secretary, South African General Mission.*
A. STUART McNAIR, *Secretary, Evangelical Union of South America.*
BERTRAM JONES, *Secretary, South American Missionary Society.*
CLARENCE H. GILL, *Secretary, Church Missions to Jews.*
FRANK J. EXLEY, *Secretary, British Jews Society.*
R. HINDLE, *General Secretary, World-Wide Evangelisation Crusade.*
THOMAS COCHRANE, *World Dominion Movement.*
TIBBINGTON TATLOW, *Chairman, Student Christian Movement of Great Britain and Ireland.*
ARTHUR E. YAPP, *Deputy President, Y.M.C.A.*
CONSTANCE M. WALDEGRAVE, *President, Young Women's Christian Association.*
M. L. CHAMPION, *General Secretary, Christian Alliance of Women and Girls.*

E. C. HART DYKE, *Hon. Treasurer and Chairman of Executive Council.*
W. TALBOT RICE, J. CHALMERS LYON, } *Hon. Secretaries.*
HENRY MARTYN GOOCH, *General Secretary.*
WORLD'S EVANGELICAL ALLIANCE (*British Organisation*).
19, RUSSELL SQUARE, LONDON, W.C.1.

N.B.—The above are to be regarded as representative of many whose signatures would appear on this invitation were it not for reasons which do not affect the ecumenical nature of the Universal Week of Prayer. The signatures of Colonial and Foreign representatives, to whom the Universal Programme is circulated for signature and translation into many foreign languages and dialects, will be found on the supplementary programme. The World signatures are not complete until later in the year, owing to time occupied in the course of post to and replies from widely separated places abroad.

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 4th, to Sunday, January 11th, 1931*

SUNDAY, JANUARY 4th, 1931

SUGGESTED TOPICS AND TEXTS FOR SERMONS AND ADDRESSES

World Evangelisation—The Lord's Command. *Matt.* xxiv. 14; *Mat.* xxviii. 16-20.
World Evangelisation—The Divine Dynamic. *Acts* i. 6-8.
World Evangelisation—Essentials to Success. *Luke* xxiv. 49; *Acts* ii. 1-4.
World Evangelisation—The World's Only Hope. *Acts* iv. 12.

MONDAY, JANUARY 5th, 1931

WORLD EVANGELISATION: THANKSGIVING AND CONFESSION

THANKSGIVING—For the *fathomless* love of God that sought us and redeemed us, and that we are now the temple of God and that the Spirit of God dwelleth in us.
For those who have been helped by seeing in us something of the beauty of Christ; and, for any we may have been enabled to lead to Him.
For a growing apprehension by the Church of the extent of the unfinished task.

CONFESSION—That the burden of the world's need has not driven us more frequently to prayer and effort.
Of the Laodicean state of so many Churches, and of lack of unity when terrible anti-God forces are being so well organised.

PRAYER—For a great Church awakening and world-wide spiritual Revival.

SCRIPTURE READINGS—Luke xxiv. 36-53; Ps. lxxii.; Acts ii. 1-18.

TUESDAY, JANUARY 6th, 1931

WORLD EVANGELISATION: THE CHURCH UNIVERSAL

THANKSGIVING—For the elimination of denominational prejudices and a growing realisation of the fundamental underlying unity of all who acknowledge Christ as Lord and Saviour, and the consequent growing power for world witness.

CONFESSION—That there are deaf ears that hear not what the Spirit saith unto the Churches, and that many have lost their first love and have merely a name to live.

PRAYER—That love and zeal and life more abundant may characterise each Church that "Thy saving health may be known among all nations."
That the Church may realise that, holding as it does the secret of love, joy, peace, and life everlasting, it is debtor to all who have not heard or have not understood the Gospel at home and abroad.
That the Church may know how to deal with the drift away from public worship, and that no Church may rest content unless souls are being born again within its walls.

SCRIPTURE READINGS—Eph. iv. 1-13; Col. i.; 1 Cor. xii. 12-27.

WEDNESDAY, JANUARY 7th, 1931

WORLD EVANGELISATION: INTERNATIONAL FRATERNAL CO-OPERATION

CONFESSION—Of prevailing national sins; gambling; intemperance; disregard of the Lord's Day.
Of international jealousies and suspicions; lack of international understanding.
Of exploitation without due regard to human, moral and spiritual values.

THANKSGIVING—For a growing desire for peace and goodwill, and disbelief in the necessity for war.
For the large measure of kindness and benevolence found in community and national life.
For outbursts of righteous indignation against tyranny and religious persecution.
For increasing international co-operation against evils, imparity, diseases and abuses.

PRAYER—For a Christian settlement of social wrongs, and industrial disputes, a Christian solution of international difficulties, and complete religious freedom everywhere.
That men and nations may realise the dangers of wealth, power, and material and scientific progress divorced from Christian character, and learn to control and use them aright.
For a true appreciation of moral and spiritual values, for a strengthening of the bonds of world-wide Christian brotherhood, and for effective world-wide proclamation of the Gospel, which holds the only solution for every problem, individual, national, and international.

SCRIPTURE READINGS—Luke ii. 1-14; Ps. lxvii.; Isa. ii. 1-5; Acts xvii. 24-31; Rom. xiii.

THURSDAY, JANUARY 8th, 1931

WORLD EVANGELISATION: MISSIONS

CONFESSION—Of failure to realize that the greater and more difficult part of the task of world evangelisation yet remains to be undertaken.

Of the fact that we think too much of ministerings as a class apart, forgetting that every Christian should be a missionary—a witness at home or abroad.

Of failure to recognize the fact that Christ's command means that none on earth should die without having heard of the Saviour's love.

THANKSGIVING—For trophies of grace in every land and among every race, thus proving that the Gospel is the power of God unto the Salvation of Hindus, Mohammedans, Buddhists, Confucianists, Materialists and Animists.

PRAYER—That in Asia's two million villages indigenous churches may be planted in numbers sufficient to carry on and complete the evangelisation of rural areas.

That intercessors may be multiplied for the huge largely unreached regions in Central Asia; for India's hundreds and hundreds of native states; specially for closed lands like Afghanistan, Nepal and Tibet; and for the neglected problem of the Malays, the unreached tribes of New Guinea and Borneo and for neglected millions in the Dutch East Indies.

For the Moslem lands of the Middle and Near East and for the Balkans and parts of Europe where the evangelical witness is weak or is absent.

For North Africa, Islam's stronghold; for specially needy regions like the hinterlands of West Africa, large regions in Abyssinia, the Anglo-Egyptian Sudan, British and French Somaliland; and for millions in Africa who are entirely unevangelized.

For Latin America, whose importance in the world of the future will be immense, and for scattered settlers in many lonely parts of the vast American Continent.

For the practical success of survey work which is directing attention to relatively untouched areas and the world's resistant fields.

SCRIPTURE READINGS—Isaiah lii.; Isaiah xl. 1-9; Matt. ix. 36-38; Mark xvi. 14-20.

FRIDAY, JANUARY 9th, 1931

WORLD EVANGELISATION: FAMILY, SCHOOL, AND UNIVERSITY LIFE

THANKSGIVING—For parents who, amidst the prevalent disregard for the sanctity of the home, foster the spiritual as well as the mental and physical development of their children; also for students in many schools and universities who are concerned to win their fellows to Christ.

CONFESSION—Of the decline of family worship, and family attendance at the House of God.

PRAYER—That parents may realize that there is no substitute for the influence of the Christian home.

That parents may so live as to make it easy for their children to think aright of the Fatherhood of God, and that they may pray unceasingly for their spiritual welfare.

That teachers may realize the solemnity of their responsibility to God and to the world, and seek to discharge it by exercising a Christian influence upon their pupils.

That Sunday School teachers and all workers among young men and women may not rest content until they have brought those under their care to know Christ as Saviour.

That reverence, appreciation, and love of the Holy Scriptures may be found in schools, colleges and universities.

SCRIPTURE READINGS—Deut. vi.; Ps. xxxiv.; Prov. iv.; Mark x. 13-16; 2 Tim. ii. 1-15.

SATURDAY, JANUARY 10th, 1931

WORLD EVANGELISATION: HOME MISSIONS, AND THE SALVATION OF THE JEWS

THANKSGIVING—For the multitude of earnest workers in Christian lands, and for the wide-spread desire that all Israel may be saved.

PRAYER—That all home workers may be brought closer together in co-ordinated effort to reach all ages and classes, so that there may be none in village, town, or city who have not had the Gospel presented to them intelligently.

That every Christian may be a keen student of the art of soul-winning—may learn how, by prayer, kind words, and helpful deeds, to create opportunities, and then under the power of the Spirit of God to speak words that will live for ever.

For the Divine over-ruling of the troubles of the Jewish people in Palestine, Russia, and elsewhere, to the end that Jesus, Whom so many Jews are beginning to revere as never before, may be acknowledged to be their Messiah.

For co-ordination in effort among those who are seeking the Salvation of the Jews.

For a Spiritual Revival that will reach the ends of the earth, and for the speedy return of our Lord in accordance with promise.

SCRIPTURE READINGS—Luke xxiv. 44-49; Rom. ii.; Rom. xi.

* It is suggested that on Sunday, January 11th, special Services and Addresses be presented on Christian Unity, with corresponding arrangements for united Communion where practicable.

Roman Catholic Propaganda in England*

By Rev. J. J. R. ARMITAGE

Vicar of Christ Church, Everton, Liverpool

THE menace of Roman Catholic propaganda is a tremendous subject, in its implications as wide as the Empire itself. I want, as far as time will permit, to arrange our thoughts under three heads. First, to present some of the historical facts which are behind the menace of to-day. Secondly, to answer the objection of which we hear a great deal in these days, "Why bother about it at all? We are all going to the same place." I am not so sure about that—are we all going to Purgatory? Is not Purgatory a figment of the Romanist imagination? Thirdly, If Rome is succeeding, why? How are we to meet her menace?

Rome is now more arrogant in her demands and in her propaganda than she has been at any time since the Reformation. Why? Much alarm is being shown in some quarters, and abuse is being hurled at the heads of Romanists. Abuse will not, however, in the slightest degree deflect Rome from her purpose, neither will it bring a child of Rome into the Evangelical Faith. In all our discussions we must remember that all the advantages the Church of Rome enjoys in this land to-day have been granted to her by Protestants in England during the last hundred years. All that Rome is doing and intends to do, unless she is countered, has been made possible by the misplaced tolerance, apathy, and ignorance of Protestants themselves.

In order to understand Rome's present activities, we ought to review the history of the past hundred years. We should go back to the passing of Catholic Emancipation in 1829. This was granted by Protestants, who had been misled by the Roman subterfuge that they were harmless people and that if the measure of emancipation for which the "Catholics" were asking were granted they would be satisfied. But they were not. In 1851, flouting Reformation principles, the basis of which was the Bishop of Rome shall have no jurisdiction in this land, Pope Pius IX. re-established the hierarchy of Bishops in England and Wales, disputing thereby the territorial titles and jurisdiction of the Bishops of the Church of England.

The next stage in the development of Roman audacity was when Cardinal Manning, addressing the Roman Bishops in England, said, "It is good to be here in England. It is yours, right reverend fathers, to subjugate and subdue, to bend and to break the will of an imperial race. England is the head of Protestantism, England is the centre of the Protestant movement, England is the stronghold of Protestant power. Paralysed in England, Protestantism is paralysed everywhere; conquered in England, Protestantism is conquered throughout the world."

Another date to be noted is the 2nd of May, 1869, when by resolution the Roman Catholic Bishops agreed that "public as well as private prayers and intercessions be constantly offered to God for the conversion of England," and that "exposition and benediction of the Blessed Sacrament on the second Sunday of every month shall be for this intention." This resolution has been zealously carried out.

This has been followed by the opening out of monasteries and nunneries and seminaries and the introduction of hundreds of regular and secular priests, many of whom are aliens owing no allegiance either to England's King or to English sentiments. The only allegiance they give is to the Pope, and particularly in these days to the Pope as a Sovereign King. I want to suggest to you this, as bearing upon this subject, that we have no more right to send diplomatic representatives to the Pope of Rome than to the Grand Lama of Tibet.

The result has been an increase in the influence of the Church of Rome out of all proportion to her numbers. The menace of Rome in the British Empire is not that of numbers but of the audacity of her propaganda and of her intrigues in the realms of politics. To-day she holds the

* Address given at the 86th Annual Meetings, World's Evangelical Alliance, June 2nd, 1929.

strategic positions in the diplomatic service, in the Press, and in the publishing world. She is working for the dismemberment of the British Empire, through her devotees in Canada, Australia, and the Irish Free State. The Imperial Conference this year is to be used as an occasion for attempting to alter the King's Coronation Oath, because it is well-known that the majority of the representatives to the Conference of the Parliaments of the Dominions overseas are Roman Catholics, and as such they are pledged to this objective. The present trouble in Malta is partly the result of the penetration of Italian priests, who are so working that they hope to alienate Malta from the British Empire.

These are some of the evidences of the menace of Roman Catholic propaganda in England and the British Empire. Need we be concerned about it? I am repeatedly asked: "Why cause strife? Is not the religion of Rome as good as any other religion? Why cannot we be tolerant?" We are tolerant, and just because we are Rome is cunningly playing upon the sentiments of Protestants. She says to us in England, "Be tolerant, give us liberty." But in such places as Malta where she has practically unlimited power, she refuses to be tolerant. The ideas which led to the Inquisition are still operative in the Church of Rome, and the laws which made persecution permissible have never been expunged or repealed. Nowhere in the wide world does the Church of Rome lift a finger to help a single Protestant.

Is this the only reason why we should be concerned with countering the activities of the Church of Rome? No; we must do so because that which is distinctive of the Church of Rome is definitely pagan. We accept the Apostles', the Nicene, the Athanasian Creeds. To these Rome has added the Creed of Pope Pius IV., framed immediately after the Council of Trent in 1564. This creed is the doctrinal basis of admission into the Church of Rome. It presents wrong ideas of God and of human personality. Wrong ideas of God ultimately cause wrong ideas of man and of organised society. We have, therefore, this remarkable fact: wherever Rome has been in autocratic sway there we have had and now have decadent nations and moribund states.

Why is it that the British Empire has come into existence and goes ahead, and Spain, Portugal, Italy and France have gone down. *Rome* is the answer. Throughout Christendom whatever advance has been made in knowledge and freedom and wealth has been made in spite of the Church of Rome. England shook off the thraldom of the Pope: hence, her greatness.

Roman Catholicism is the most formidable of all combinations against the liberty, reason, and happiness of mankind.

The question now emerges: How has the power and propaganda of Rome in our Empire to be met? Before we answer this we have to ask ourselves another question: Why does Rome succeed? Because of her appeal to the emotions. There is beauty in her services. Why are Protestant services often needlessly dull? Another reason is psychological. The human mind needs authority. Rome speaks to those who will not take the trouble to think for themselves with all the prestige of an ancient and assumedly infallible Church whose mouthpiece is an infallible man, the Pope.

Why is Protestantism comparatively ineffective? Because in these days it is more than ever divided against itself. It does not speak with authority. Incidentally, it may be pointed out that, in her innermost Councils, Rome is not as united as many would have us believe. There is an age-long antagonism between the Regulars and the Seculars and the Schoolmen, but Rome does not advertise her divisions to the world.

The right of private judgment is the supposedly proud prerogative of every Protestant, but it would seem to have degenerated into the right to please oneself, even to the exclusion of the rights and the authority of God—especially must this be said of so-called Modernists. *What* do they believe?

The Evangelicals of the world need to close their ranks and to form a solid phalanx, united in the face of a common foe. In the World's Evangelical Alliance we have an organisation and a common platform round which and to which all Evangelicals should turn.

I can see this Alliance challenging in the whole world the power of Rome, challenging in the whole world the power of the Anglo-Catholics, challenging in the whole world

the power of Modernism, challenging in the whole world those influences which have wrecked Russia, and which, if they had their way, would ultimately wreck the British Empire. In what the platform represents here to-night I see an instrument, under the hand of God, whereby all these subversive influences may be met and crushed.

Have we any authority? Yes! This age needs the re-affirmation of the authority of the Infallible God, who has spoken through inspired writers in an Infallible Book.

The great challenge of this age lies between the authority of an Infallible God and His Book and an "Infallible" Pope and his semi-pagan Church.

It was the authority of the Bible which shook Rome in the 16th century. It is given to those who accept the Bible as the Word of God in this century to shake both Romanism and Modernism.

Modernism is supposed to be truly scientific, but the geologist's hammer and the archæologist's spade are confounding the Modernists and confirming the historical truth of the most disputed parts of the Old Testament, wonderful testimony to this assertion having been furnished in the remarkable address of Mr. Woolley, who has clearly demonstrated that Genesis and Daniel are historically true.

Let us, then, go forward with the authority of Him Who said, "Go ye and preach the Gospel among all Nations, teaching them to observe whatsoever I have commanded you, and lo I am with you all the days, even unto the end of the world."

NOTE BY EDITOR—Mr. Armitage's stirring address was listened to with rapt attention, his remarks being frequently applauded by the large audience. We trust all who read the report of his address will co-operate with the World's Evangelical Alliance in the important work in hand. Its present and urgent need is for new donors and subscribers and greatly enlarged income to meet its world-wide responsibilities

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Common Prayer.

"Ye also, helping together by Prayer."
"The Lord fulfil all thy petitions."

LET US GIVE THANKS—

For the awakening conscience of many to the need for the Gospel message to be preached to the masses.

For the love of God in Christ still seeking throughout the world "the redemption of the purchased possession."

Because it is meet, right and our bounden duty.

LET US PRAY—

For India, the coming Round Table Conference, and for all missionary agencies in her borderlands and native states.

For China, and especially for the Chinese Church, and for all seeking to overcome evil with the good news of the Gospel.

For the Believers in Russia, true to God and Truth, though lorn and lonely, persecuted, though not cast down.

For Mr. and Mrs. Podin in their unique work in Esthonia.

For all Evangelical Continental Churches and Christians, and for the supply of their urgent needs, especially at this time in Greece and other parts of the Balkans.

For the General Secretary in his visit to Zurich, and for an outcome from the Conference there helpful to the maintenance of Protestant faith and love.

That all arrangements and preparations for the coming Universal Week of Prayer may be guided by the Holy Spirit to the furtherance of unity; and for the uprising of many with willing hearts and hands to help the work of organisation in new localities.

For continued success to attend the campaign of reply to Roman propaganda; that the issues concerning Malta may be for the further spread of civil and religious liberty on the Island; also that new funds urgently needed to press this department of Alliance work may be willingly contributed.

For blessing upon the publications of the Alliance, and for its Council and all associated "endeavouring to keep the unity of the Spirit, in the bond of peace."

Roman Catholics and the Press

By J. W. POYNTER

"The liberty of thinking, and of publishing, whatsoever each one likes, without any hindrance, is not in itself an advantage over which society can wisely rejoice. On the contrary, it is the fountain-head and origin of many evils. . . . On this account the State is acting against the laws and dictates of nature whenever it permits the licence of opinion and of action to lead minds away from truth."—Pope Leo XIII., encyclical *Immortale Dei*, 1885.

"Men have a right freely and prudently to propagate throughout the State what things soever are true and honourable, so that as many as possible may possess them; but lying opinions, than which no mental plague is greater, and vices which corrupt the heart and moral life, should be diligently repressed by public authority, lest they insidiously work the ruin of the State."—Leo, *Libertas*, 1888.

"The [Roman] Church cannot err in what she teaches as to faith or morals, for she is our infallible guide in both."—English R.C. Catechism, question 100.

"Rule 45 prescribes that books condemned by the Apostolic See are to be considered forbidden throughout the entire world; and translations of them are likewise to be considered forbidden."—*A Commentary on the Index Legislation*, by Rev. T. Hurley, of Maynooth (Dublin, 1907), p. 236.

The foregoing quotations will show the attitude of the Roman Catholic Church to liberty of the press. The Roman Church is infallible in faith and morals; the State ought diligently to suppress not only what all same men agree is evil, but also all "lying opinions"; as the teaching of the Roman Church on faith and morals is infallible, it follows that anything opposed to such teaching is a "lying opinion," which in a really satisfactory community would be prohibited; and, consequently, all publications condemned by the Papacy are forbidden everywhere. It is true such prohibitions cannot to a great extent be enforced in the modern world; but, as Leo XIII. also said (encyclical *Libertas*): "Although, in the extraordinary condition of these times, the Church usually acquiesces in certain modern liberties, she does so not because she prefers them in themselves, but because she judges it expedient to permit them until, in happier times, she can exercise her own liberty."

While, however, the Roman Church is opposed to the principle of liberty of expression for what differs from her, she of course is heartily in favour of the State, and the publishers of books and newspapers, giving every liberty to the expression of what is in her favour. Her attitude is: "I am all truth; my critics should be suppressed, but my advocates should never be interfered with." The attitude was naïvely stated by a priest in Malta recently (*see* British Blue Book on Malta, p. 77): "You fathers and mothers ought to be ashamed of yourselves to allow your children to read *Ix-Xemx*, *Il Progress* and *Ix-Xecchac* [papers criticising the hierarchy]. If you want them to read good papers, which do not meddle with politics, *give them* Lehen is-Seuua, *which is published by the Archbishop's Curia*" (italics present writer's).

With such a one-sided mental attitude behind it, the Roman Catholic Church in England (as elsewhere) is endeavouring by every possible means to influence more and more the public Press. Therefore, it may be useful to look into some of the means being used to that end.

When myself a keen Roman Catholic, I devoted much effort to organising what I called "Catholic press defence." On that subject I contributed many articles to the Roman Catholic press: the object being that of promoting, in a straightforward manner, the tenets of the Roman Catholic Church. That very effort, however, led to a sad disillusionment. It was on the Westminster Catholic Federation that I realised, to my dismay, the kind of subterranean intrigues that are really favoured. One method favoured was to make private calls on editors to induce them to favour the Roman Catholic view or to suppress matter distaste-

ful thereto. But the most audacious scheme of all was one which amounted practically to an attempt to set up a Roman Catholic censorship over the history books used in the London County Council and other (non-R.C.) elementary schools. This attempt consisted of a most elaborate secret attempt to induce the publishers of all such books to alter them to suit Roman Catholics. A full account of that attempt would require a separate article to itself; so I will only say it might have had far-reaching results had it not been exposed. Judging from the 1918 Report of the Federation, a somewhat similar design was meditated in relation to the *Encyclopædia Britannica;* but the editors thereof seem not to have been open to pressure. My experience is, however, that once Roman Catholic zealots have their eyes on a publication they do not easily get discouraged and take them off.

At the Catholic Congress held at Liverpool in 1920 the question of setting up a "Catholic Press Agency" in England was the subject of a discussion of which a Report, entitled *Proposed Catholic Press Agency*, was afterwards issued to those interested. The Report said (p. 4): "The setting up of one daily newspaper in London, or the acquisition of some one (*sic*) of the papers that might be for sale would entail a larger sum of money than we believe could be obtained for that purpose." While, however, that solution was given up from financial reasons, attention was turned to influencing editors. To quote (Report, p. 4): "There is a growing tendency, on the part of those responsible for the editing of the daily papers, to be fair—and, in fact, in some cases a willingness to receive authentic information on Catholic doctrine and matters of Catholic interest: an attitude that should be encouraged and availed of to the best of our ability." I do not say this suggestion was open to ethical objections such as apply to subterranean manœuvres mentioned above; but Protestants should be aware of Roman Catholic efforts, whether legitimate or illegitimate. In the former case Protestants might "go and do likewise."

The Report (p. 7) envisaged "an Agency whose domicile must be in this City of London, from where radiates practically all the political, financial, commercial and social news of the world." It was added (p. 8) that: "Three members of the sub-committee—to wit, Miss M. J. McKean, Mr. A. Hilliard Atteridge, and Mr. Francis J. Wahlen—proceeded to the Continent and had very satisfactory interviews with representatives of the following important Continental papers:—*La Libre Belgique, Standard, De Gyd, Laaste Nieuw* (Belgium); *La Prensa Asociada*, representing 60 Spanish papers (Madrid); leading papers of Barcelona and Saragossa; Parisian and provincial papers of France. . . . *De Standaard* (Brussels), *De Morgenstaat* (Antwerp); and others." The object in view is stated (p. 9) to have been to induce editors "to accept the services of the proposed Agency in lieu of the services of the Agency they are now employing."

That was ten years ago. Ten years afterwards, in August, 1930, in Brussels, to quote *The Tablet* (September 6, 1930), "some hundreds of Catholic journalists, from all parts of Christendom and from many seats of heathendom, came together for a Universal Congress of the Catholic Press." One result seems to have been the abandonment of a scheme of a definite agency: "it was revealed that the ecclesiastical authorities look with disfavour upon schemes for establishing an International News Agency, to compete with existing concerns such as Havas and Reuter." For that scheme there seems likely to be substituted "at least a centrally-situated and adequately-staffed International Bureau which would promptly collect news at the expense of a common purse and would transmit it at the expense of the recipient editors." What is the difference between this and the 1910 scheme? Very little!

In Great Britain itself every possible effort is made by Roman Catholics to bring influence to bear upon the press. When comment is made on these efforts, the reply (even from some Protestants) often is that it is all "a bogey of Protestant fanatics with Jesuit on the brain." A little consideration will show, however, that (though at times, no doubt, expressed injudiciously) the suspicion of undue Roman Catholic influence on the press has a good deal of foundation. The influence, moreover, is increasing. One important London Sunday paper frankly gives constant publicity to Roman Catholicism and discourages criticisms of it. Another regularly features

a Roman Catholic priest as one of its "star" contributors. A third has a Roman Catholic novelist at the head of its book-reviews page. In regard to book-reviews, it is becoming increasingly hard for definitely Protestant literature to get notices, but equally definite Roman Catholic books are reviewed as a matter of course, often very prominently. Another matter may be mentioned: Roman Catholic publishing firms are adopting a planned system of advertising their more notable anti-Protestant books in Protestant, and even in Rationalist papers, thus using non-Romanist publications as ground for disseminating Roman Catholic propaganda. True, they have to pay for insertions; but clearly the game is well worth the candle—*and no Protestant advertisements would be accepted for Roman Catholic papers.*

It is becoming more and more noticed that, at public meetings, it is hard to get references to, or criticisms of, the Roman Church adequately reported, while Roman Catholic affairs find excellent publicity.

Roman Catholics eagerly approach public libraries to get their papers in, and in some such institutions several of those periodicals are to be seen and no definitely Protestant one. Vigorous use is also made of the local press for controversial letters, a matter which I would advise taking up with energy but care. Finally, as mentioned elsewhere in this article, pressure is brought to bear on editors to favour Roman Catholicism or disfavour critics of it. That may be done by personal interviews, by sending postcards by many people at once, or by paragraphs, in Roman Catholic papers, accusing such-and-such periodicals of "taking up a partisan attitude."

This article, then, gives some idea of the efforts of Roman Catholics to influence the press locally and internationally. Clearly Protestants need to awaken to what is going on.

PAPAL AGGRESSION

A mysterious inertia, or a strange failure to grasp the immense significance of recent events in Malta, seems to have afflicted the Free Churches of Britain. The Government had expected that the publication of the Blue Book would have raised a tremendous storm, but it did not come. Malta is something in the nature of a challenge, if not a test case. If Rome "gets away with it" in this subtle scheme for dictating the personnel and policy of the democratic Government of a British colony her victory will have some momentous consequences here in England. Through circumstances outside its control the Labour Government is perhaps more susceptible to Roman Catholic pressure than any British Government in the last thirty years. The Labour Party had the solid Catholic vote in Scotland, Lancashire and London at the General Election. There is a large Catholic element not only in the House of Commons but in the Cabinet itself. It has been freely said, and never contradicted, that Mr. Rosslyn Mitchell was virtually driven out of political life by Roman Catholic influences in Scotland, as a penalty for his famous speech in the House of Commons in the first Prayer Book debate. Through a bungling diplomacy Rome has let us see in the Malta dispute the lengths she is prepared to go to regain her temporal power. A lurid light has been thrown upon her machinations. Mr. Morgan Gibbon sounded the Protestant tocsin at Bournemouth when, addressing the International Congregational Council, he cried, "The Armada is in sight: let not Drake linger too long over his bowls."

The Christian World.

Continental Evangelical Life and Work

Will Editors of Christian papers, etc., in European countries, please send us regularly their issues in exchange for EVANGELICAL CHRISTENDOM?

We shall be grateful also if Continental readers will send us Newspapers or Letters containing information of interest concerning Evangelical movements on the Continent.—[ED.]

Russia and Religion Two White Papers have been issued by the British Government. The first contains a translation of the Decree respecting religious association dated April 8, 1929. Among other limitations it is laid down that religious congresses and the executive bodies elected by them do not possess the rights of a juridical person, and in addition may not have a central fund for the collection of voluntary gifts from believers, make any form of enforced collection, own religious property, receive the same in contract, obtain the same by purchase, or hire premises for religious meetings or conclude any form of contract or deal. Religious teaching is prohibited in all schools, but citizens may teach and be taught religion privately. All who are engaged in religious work are deprived of elective rights. "The teaching of religious belief to young children and persons under age in State or private educational establishments and schools, or violation of the regulations on the subject, is punishable with compulsory labour for a period not exceeding one year." The whole legislation recorded in the White Paper is consistently hostile to religion. On this point there can be no doubt.

Malta and Religious Freedom From private letters that have reached us we learn that there is a fanatical wave aimed against protestantism in Malta, where bishops, priests and lawyers are all engaged in denouncing it in order to incite the people against England and Lord Strickland, who is identified with protestantism, because politically he is unwilling to yield to the claims of the Vatican to intervene in civil government. It is clear that what is taking place in Malta is a definite revival of mediæval so-called "Rights of the Church." The constitution needs amendment, and while provision is made for the protection of the freedom of citizens in the exercise of their political rights, it is advisable to avoid future conflicts that civil marriage be established. Already the British Government is aware of the claims of the priests to exercise authority over the marriage of Maltese outside the island, and it will be much better for all concerned if civil marriage be now legalised. It is strange that the marriage law of a British Colony should be that of the Council of Trent.

Continental Protestantism "The International Association for the Defence and Furtherance of Protestantism" has succeeded in uniting most important elements in Continental Protestantism that is face to face with the revived efforts of the Roman Church to hamper its development. The *Protestantische Rundschau* is its organ, and the articles contained in it prove the breadth of its outlook and the accuracy of the information at its disposal. In October an important Conference of leaders will be held. The World's Evangelical Alliance has been invited to send a representative to this gathering. No other English organisation has received an invitation, and it is hoped that a fresh link with the best elements in Continental Protestantism will be forged at the congress. What concerns one concerns all, and the concerted movement in the Roman Church to weaken Evangelical Protestantism and to regain the position it had in pre-Reformation days, has to be countered in every land. The whole force of Roman Catholic diplomacy is engaged in a manner that has extended greatly since the war.

A New Continental Branch Bulgaria has Evangelical Churches and Missions which are little known in England. They wish to present a united front, and naturally turned to the World's Evangelical Alliance as the organisation that has done so much for Christian unity and the relief and defence of the oppressed. The Bulgarian Government recognises the

existence of the Bulgarian Branch of the Alliance, which enjoys legal privileges and the protection of the State authorities. And the fact that they are linked up with the wider work of the Alliance gives them strength and confidence as partners in a world work for God. The Kingdom of God can be extended in the Balkans, and it is to us a great joy to know that in this country, which has passed through so many vicissitudes in recent years, we now have a regularly and fully-constituted Branch of the Alliance. May God bless and prosper its work for Him.

Albania In Albania there has been an American Mission in Kortcha under the direction of the Rev. P. B. Kennedy. He and his wife are the only mission workers in this wild country of a million inhabitants, of whom 615,000 are Moslems, 200,000 members of the Albanian Orthodox Church, and 85,000 are Roman Catholics. Religious liberty exists under the constitution, and the work has grown steadily. Mr. R. P. Wilder recently visited this lonely outpost of Evangelical zeal, and has written: "It will be nothing less than a tragedy if Mr. and Mrs. Kennedy's work has to be abandoned. I know of no other work as loyal to the Bible and as aggressively Christian in this country as is this work." This is high praise coming from a man of Mr. Wilder's wide and observant experience.

Poland The Rev. H. C. Carpenter, who has done much excellent work among the Jews, has happily returned, restored to health after a sea voyage. Poland has determined to create a strong autonomous orthodox Church, independent of all outside interference. The Roman Church in East Poland pursues a militant policy, for it looks upon the country as a training ground for a missionary campaign in Russia. It attempts to revive the old Uniat Church, but success has not attended its efforts. The Lutheran Church is active, and its progressive work of evangelisation is under the charge of the Christian Fellowship Union. Last Easter a well-attended conference was held on the General Subject "Decided Christianity—the challenge of the present day." On Easter morning at 6 a.m. they had the Easter Service with the message "Christ is risen," and the response "Yea, verily, He is risen indeed." For three days meetings were held, and all realised the presence of God. Here in this city men and women consecrated to God in the face of many great difficulties are boldly witnessing to their fellow countrymen. They are the forerunners of a large body who, out of the welter of politics and ecclesiastical strife, seek peace and salvation from the Risen Saviour.

Austria Poor Austria has been described as a pool with a whale in the centre. Vienna is a great city—much too great to be the capital of so small a people. The Austrian People's Mission carries on a vigorous and devoted work under the charge of Herr Max Monsky. The Roman Church has a strong hold on the people, and during recent years there has been a great exodus from it. In Vienna, in nine years, no fewer than 140,000 have left the Church without joining any other religious organisation. The Mission in its present stage is doing its utmost to deepen the faith of those who have been won to Christ and to fit them to be evangelists to their fellow countrymen. It is working quietly, and in its very greatness God has given it confidence and strength. Bible weeks of study are a special feature of its programme. We read "the Roman Catholic Church is at present not openly opposing our work. It seems that the apostasy is giving them to think and that they begin to understand. And this apostasy from Rome shows no signs of decreasing."

German Protestantism Before the war Protestant Germany had 28 territorial Churches. After the war, Church and State were separated, and this made greater ecclesiastical cohesion a pressing duty. And therein has taken place leaving untouched the local rights of the Churches, but bringing them together in all that touches their common interests. The General Synod is the supreme body, which met this summer in Nurnberg, and proved that it is determined to maintain its influence in Germany. The Church has been made more keen and earnest by the suffering of the great war, and now seeks to leaven the life of the people as it did in the Reformation era. And the Church is seek-

ing to come into closer relations with the Christianity of other lands, and is in close touch with the Church of Scotland. A new and wider outlook has taken possession of German Protestantism, and a spirit of co-operation, and not of isolation, has now taken hold of its leaders.

Vast Congregations In Nurnberg the opening service of the Assembly was attended by more than 3,000. In a public hall more than 10,000 people, for the most part of the working class, listened to an Address by Professor Brunnstadd, of Rostock University, on "The Church Militant." A great open-air crowd filled the market place on Saturday, when President Wolff, of Aix-la-Chapelle, delivered the Address. A massed choir sang "God is my Refuge," and the audience sang with heart "Now thank we all our God." It was evident that the whole town was moved by the presence of the Assembly, and there is little doubt that adversity has roused among the German Christians a greater desire to leaven the whole country with the Gospel message. May Augsburg and Nurnberg mark the beginning of a new era in German Protestantism!

Yugo-Slavia The Roman Church has succeeded in obtaining educational concessions from the State, but these concessions are shared by all other Churches. It is strange to read that the Vatican objected to the law which provided that the choice of religious teaching was a concern of the families of the pupils. It regarded this to be an infringement of the rights of the Pope. In this country the rights of parents are maintained to be the determining factor in the choice of religious teaching. This is on a par with the Roman Church in Malta objecting to being called "Catholic," and not "Roman Catholic," whereas in England grave objection is taken to the use of the title Roman Catholic. In Yugo-Slavia the day will come when the little company of Evangelical Christians will be able to go forward and advance in spite of the opposition of the Roman Catholic and Orthodox Churches.

Roumania The situation of the Lutheran Church in Roumania is nowone of grave anxiety. Through language laws its future is clouded. For 200 years Saxon Colonies in Roumania have maintained their language and traditions. They embraced the Reformation and have supported their Churches. Their students have been sent for training to Germany. Now its schools see the danger of being closed in consequence of their language, and its religious Press will also be suppressed. Language has always been and still is one of the most fruitful sources of political perplexities. It is used as an agent of propaganda, it is suppressed as a threat against the establishment of a foreign power in a State, and through politics religion suffers. But the Roumanian Lutheran Church is well organised and may be trusted to hold together and make the best of the new situation.

The late Mr. Herbert Cassels Mr. Herbert Cassels, who recently died in Oporto at the age of 78, was a member of a remarkable family. His father was the first person to begin Evangelical work in Oporto, one of his late brothers was Bishop Cassels, another an Indian Chaplain, and the eldest was the Rev. Diogo Cassels, who did so much for Portuguese Evangelisation. The Rev. A. B. Cassels is still alive, and is Minister in charge of the Candal Church in a suburb of Oporto. The late Mr. Herbert Cassels specialised in Sunday School work in connexion with the Wesleyan Mission in Oporto. He was loved by all the children and the demonstration of sympathy made by them and their parents was a remarkable tribute to his life work.

Italian Evangelicals Our Italian friends wish to have held in Rome the Evangelical Alliance International Conference under the auspices of the World's Evangelical Alliance. We are thankful that those most closely in touch with Italian life believe that it is possible to hold a representative Evangelical Congress in the City of Rome—which is now so markedly distinct from the Vatican City! The time is coming for another Evangelical Alliance International Conference, and its time and place depend on so many conditions, that to accept an invitation now might easily be premature. Evangelical Christianity has many problems to solve, and well-chosen delegate meetings at the most suitable centre can contribute to the solution of these problems.

Reunion Notes.

The Universal Week of Prayer One Voice reaches a million and more by wireless—millions of voices are focussed on God at the one time with a common plea. And these voices are in many languages and come from all parts of the world. The Universal Week of Prayer organised by the World's Evangelical Alliance has proved itself to be a great unifying force in the Christian Church, for it brings together men and women of all the Reformed Churches to make their petitions to God in unison of heart. The lonely mission centre is encouraged when it realises that it is a unit among a great multitude of meeting places where earnest supplication is made day by day during the Week to the God and Father of us all. It was a happy idea to issue the pamphlet, "The Universal Week of Prayer," with a short account of its Origin and Organisation, with instructions how to arrange Local Meetings, and with the Address recently broadcast by the General Secretary. What is even more thought-compelling than these contributions in English is the reprinted conspectus of sections of the Week of Prayer Programme photographed or reprinted in Roman letters from many languages. We find the Programme in Albanian and Chinese, in Japanese and Kusaien (where is Kusaien spoken?) as well as in European tongues. The Key Note of the programme for the coming year is World Evangelisation. Let us pray and hope that wherever the programme is used, the Evangelisation may begin at that centre!

The Lambeth Conference It is well before considering the Report of the 307 Bishops who assembled at Lambeth under the Presidency of the Archbishop of Canterbury to consider whom they represented. The Anglican Communion consists of the Church of England and Churches in communion with it. The Church of England represents considerably more than half the total membership of the Communion, and the Bishops representing the National Church—the only Established Church represented at the Conference—comprised only one-fifth of the Conference. Their weight, due to the prestige of the Church and the responsibilities thrown upon them made them far more influential than their numbers warranted. For who can compare the function of a Bishop with many hundreds of Clergy in his diocese with that of the Australian Bishop whose staff consists of one Priest and one Deacon? Nevertheless the fact that the Resolutions and Encyclical Letter voice the joint opinions of three hundred Bishops is a matter of importance. Then we must bear in mind the fact that the Anglican Communion only represents one-eighth of the total Protestant forces of the world and an equal proportion of the Protestant Missionary work. But are the Church of England and the Anglican Communion Protestant? No Bishop would have answered the question in the negative until the rise of the Oxford movement. To-day it is otherwise, and although Continental ecclesiastical writers say that the Church is Protestant, they add that it can only be considered so with considerable qualifications. And the Anglo-Catholics openly repudiate the application of the word Protestant to themselves.

Reunion and the Conference The South India Church Scheme was looked upon universally as the question that would most divide the Conference. Rumours of secession were freely circulated if the Conference accepted the Scheme, which brought into Communion with one another the Reformed and the non-Reformed, and gave equal rights in the Church to the Episcopally and non-Episcopally ordained Ministers. To the surprise of many the Conference unanimously commended the Scheme and wished the New Church God Speed. But when it is in being it will not be a Church of the Anglican Communion. When all the Ministers are Espiscopally ordained, then the question of communion with the Anglican Communion will be discussed again. Until then the Church will be a Province in the Universal Church, whose members will be individually in communion with the Church of England, the Wesleyan and Presbyteral Churches, but although in communion with one another

they will not be as a whole in communion with the Anglican Communion. It is a strange situation. No schism takes place. No responsibility for what is being done lies with the Lambeth Conference, which has given advice on certain questions put to them by the Indian Bishops, who it is reported are satisfied with the result of the Conference. Union in South India is inevitable, and for our part the ecclesiastical adjustments with the Anglican Communion are of far less moment than the fact that the Protestant Churches in South India will work together as one Church for the Glory of God.

The Conference and non-Episcopal Churches

In 1920 "the Appeal to all Christian people" came as a message of hope to those who had wished for Reunion. A new breath seemed to be breathed by the Church of England and its associated Churches. Soon, however, the hopes were dissipated, for the words, "the Commission of Christ," were found to be interpreted in different senses. Only those Episcopally ordained could be considered to hold the Communion of Christ. Later during the discussions at Lambeth between the Church of England and Evangelical Free Churches the Anglican members declared that the non-Episcopal members exercised true ministries of the Word and Sacraments in the Universal Church. This view was brought before the Lambeth Conference Committee, but the Encyclical and Resolutions are silent on the point, and the Resolutions desire the resumption of the Lambeth discussions with a view to seeing whether steps could be taken on the South India lines or on other proposed lines. The Church is reminded that "until full and final schemes are set out and terms of intercommunion are definitely arranged, the expression of final judgments on individual schemes is premature." The forty-sixth Resolution, however, is encouraging: "Meanwhile the Conference urges the desirability of organising and participating in efforts of Evangelism in co-operation with Christians of other Communions, both as a means of bearing effective witness to the multitudes who are detached from all forms of organised Christianity, and as a means of expressing and strengthening that sense of unity in the Gospel which binds together in spiritual fellowship those who own allegiance to different Churches."

Union in Evangelism

We are convinced that if such joint efforts be made fellowship of a much closer character will result. But they must be joint efforts. Experience has proved that district services organised simultaneously by Anglicans and non-Anglicans, who confine themselves entirely to their own Churches and have no joint services, are by no means calculated to bring the Churches closer together. We do not believe that the days of great Evangelistic efforts are over. Many causes have co-operated to their neglect at present. But when we remember what D. L. Moody accomplished and what the Church for two generations owed to his work, we look forward to God raising up prophets who will be able to bring together those whose hearts are set on Evangelism of a direct and Scriptural character. The way to reunion is through fellowship, and fellowship in prayer and work is certain to make all who share the fellowship realise that they are "one in Christ Jesus." We sincerely hope that the Resolution will not be a mere expression of pious opinion, but will be the starting-point for a forward movement. There are hundreds of the Ministers of the Church of England and of the Free Churches who will rejoice in standing side by side on the same platform or in taking part in one another's Churches as part of a great Evangelistic complaint. If this be done we shall see great things in our country, and the Churches will be shown to share a common Faith and common surrender to the Lord Jesus Christ.

The Old Catholics and the Eastern Churches

To those who have clear ideas on what Christian Unity means, the Sections of the documents dealing with the Unreformed Churches will cause great uneasiness. It is well known that the Old Catholics after pronouncing Anglican Orders invalid, five years ago changed their mind and declared them valid. Very few people know anything about the Old Catholic Church and from what we read we do not believe it to be in any sense a growing Community in Holland, in Switzerland and Germany. In Holland Communion is given in one kind, the

Mass is said in Dutch, and the Church holds the view that "we receive the Body and Blood of our Saviour Christ under the species of Bread Divine." The Resolution declares this "not to be inconsistent with the teaching of the Church of England." The orthodox theologians also represent Churches that have recently declared that the orders of the Church of England are valid in the sense that the Roman, Abyssinian and other Episcopal Churches have valid orders. A Résumé of discussions between the representatives of the Conference and the Eastern theologians, informs us that the Anglican Church prays that "by the merits and death of Thy Son Jesus Christ and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion," as "including the whole company of faithful people living and departed." The Anglican Bishops also stated that "after Communion the consecrated elements remaining are regarded sacramentally as the Body and Blood of Christ." Needless to say this last pronouncement gives doctrinal foundation for Reservation of the Sacramental Elements and adoration of them.

The Seriousness of the Situation The Orthodox and Anglican Bishops declare that the XXXIX articles must be interpreted in accordance with the Book of Common Prayer, and they show how this is done by accepting the interpretation of the Prayer Book that was rejected by Parliament, and by omitting from the article quoted in the Report that "the means whereby the Body of Christ is received and eaten in the Supper is faith." All through the Report and the Resolutions the doctrine of Apostolic Succession is emphasised and the conference passed the resolution which "records its acceptance of the statements of the Anglican Bishops contained therein as a sufficient account of the teaching and practice of the Church of England and of the Churches in communion with it in relation to these subjects." We all know that the orthodox Churches demand acceptance of what they call the totality of the faith as an indispensable precedent to *communio in sacris* and that this totality of the faith represents the doctrines and practices of the Undivided Church to the eleventh century. A previous Lambeth Conference in its Committee Report spoke of the worship of Ikons and the Virgin Mary as well as other matters as a barrier to Reunion. All this has now disappeared and it is clear that the element in the Conference which considers the Episcopate to have its roots in the redemptive method of God, and the Incarnation has made union with the Unreformed Churches, irrespective of the doctrinal errors they teach, a union that can be brought about by the Anglican Communion accepting "the totality of the faith" as held by these Churches. As time passes the extraordinary situation thus created will become clearer.

Witness In 1920 the keynote of the Conference was Fellowship. In 1930 the keynote is Witness. The Encyclical maintains that witness if it is to be made effective among men, must be borne by a body, a fellowship. The Church of Christ is a fellowship of Witness. This is perfectly true, but the witness of the whole is determined by the witness of the individual members. If the members of the Church are not co-operating for a common end and showing their brotherhood with one another by full recognition of their shared status as God's children, with a definite mission to the world, then that witness will be incomplete and powerless. We share the ideal of the Conference, but we urge that all witness to be effective and permanent must be a witness to truth borne in the spirit of Love. The Church of Christ bears witness to Him who is the Way, the Truth and the Life. He has been revealed to us and the Truth and Holy Scripture and the final test of the truth or otherwise of all religious teaching. We may be sure that any fellowship that is not founded on Truth will not be permanent, and the spirit of Love that dwells in those who know Him Who is the Truth, will bind the brethren together and make their joint witness a great power. We, however, must jealously guard against any surrender of Truth or voluntary acceptance of error in the basis of our fellowship, and because we see in certain parts of the Lambeth Report a tendency to accept what we must believe to be either beyond the teaching of Scripture or not in accordance with it, we are anxious concerning the future of Reunion in England.

Malta It is essential that the true nature of the issue raised in Malta should be understood by all Evangelical Christians. In his striking pamphlet—now in its second edition—Mr. J. W. Poynter recites the facts. We here see no attempt to controvert what he says in "Civil and Religious Liberty in Malta." Silence on the part of would-be critics is the wisest course to adopt, for his facts and their settings as set forth by him are indisputable, and they have come as a great surprise to large numbers of citizens of the country, who had drifted into the belief that the Church of Rome had ceased to claim power and authority to intervene in the political affairs of nations. The Preface to the pamphlet written by Mr. Isaac Foot, M.P., has the ring of deep conviction, and a passion for religious liberty which are too rare in these days of apathy in all matters that do not directly concern themselves. "The Epworth Press" has published "Malta, the Vatican and the British Government," (4d.) which consists of a Preface by Mr. Foot, his two speeches in the House of Commons, his letters to *The Times*, and Lord Strickland's speech in the House of Lords. Mr. Foot complains that the Government has not published the defence of Lord Strickland against the attacks made on him by the Vatican, and the correspondence between the Maltese Ecclesiastical Authorities and the Maltese Ministry in the privilegium fori, *i.e.*, the claim put forward by the Church of Rome that its clergy should not be brought before a civil court of justice without the consent of the local bishop! We smile when we read this, but it means much in Malta.

Politics and Religion Some of those who are most indignant with the action of the Vatican maintain that the question at stake is entirely political, and that religion has nothing to do with it. We really cannot separate life into departments in this manner. The Vatican claims to act on religious grounds, and claims that the secular authority must be subordinate to the religious. It does so on the ground that all Christians have or ought to acknowledge the supreme authority of the Pope, and that in the case of those who are members of the Roman Catholic Church they have an inescapable duty of obeying what the Pope commands. And this is entirely in the name of Religion! Primitive Christianity knows nothing of the Pope. It knows nothing of the Curia and its claims. To maintain that Christianity is rightly represented by such assertions is a perversion of the teaching of Holy Scripture, and to accompany this with the threat of cutting off the disobedient from the Body of Christ is to our mind so shocking that we cannot describe in words our feeling. The issue raised is also political, for it attacks the right of the State to be supreme in its own sphere of political administration, and asserts the right of a foreign potentate to interfere in the internal affairs of the State. We see both sides of the question, and looking at the age-long controversy between the Vatican and nations we have only to say that if the Vatican did not base its claims on what it declares to be fundamental Christianity they would never have come into being. As Christians and as citizens we contest them.

The Pope the Rope Are we living in the Twentieth Century or in the Middle Ages? We read that the Pope addressed 200 Maltese Pilgrims who were headed by the Bishop of Gozo, and in the course of his allocution he said that they should remember that the health of the soul is more important than the health of the body. "This was to be found by being always with the Saviour. He who is with Jesus must stand by the Pope. The Pope is the rope that Jesus threw to the world in order that every one might stay with Him. To be with the Pope it is necessary to be with the bishops. There are some who believe this is something new, but it is among the oldest things. It is the very essence of the Church." Where do we find in primitive Church history anything resembling the statement that the Pope is the rope of salvation keeping men with Jesus? We know that Ignatius wrote as he did about the bishops, but the bishops then were in no way dependent on the Pope for their administration, and the bishops were not at that time co-extensive with the Church. We must think clearly on this subject, for there is abroad a feeling that authority in religion can only be maintained by a centralised government that will speak with the voice of God and command obedience. Salvation does not depend on union with any organisation—no matter how

august, antiest or pretentious—but on Union with the Lord Jesus Christ Who is the Head of the Church, and Who supplies life to all its members. The ministry is necessary for the maintenance of organisation, but it is not necessary for salvation.

The determination of England We were thankful to read the declaration sent to the Prime Minister by representative Free Churchmen on the Maltese question, and are glad to know that their opinions are shared by members of the National Church. The declaration recalls the words of Lord Passfield, "We have retained the noble lord, Lord Strickland, and his colleagues in office: We have saved their position. We have not allowed them to be eliminated. . . . We are not in any sense giving way to the demand of the Vatican that Lord Strickland and his colleagues should be removed, and we have no intention of doing so." The signatories ask that "there shall be such amendment of the Constitution of Malta as will give to the electors in that colony legal protection in the exercise of their franchise, not less than that secured by law to the electors of Great Britain." Malta is to-day a testing place of British policy and principles. It is Roman Catholic in a way that Ireland and Quebec are not Roman Catholic, and we see what this means. The issue really is "Is a British Colony to be governed in accordance with the decrees of the Council of Trent and the Syllabus, as interpreted by the reigning Pope, or is it to be governed on the principles of Civil and Religious liberty which lie at the basis of British rule throughout the world?" We may put it in another form: "Is a British colony to have less freedom in its internal life than any territory administered by a Mandatory Power under the League of Nations?" The question needs only to be asked to be answered.

Experience of God The Lambeth Conference appointed one of its strongest Committees to consider the Christian doctrine of God, and by universal agreement its Report is the most valuable part of the Lambeth documents. It is reported of a famous theologian that he was accustomed to remark "It does not matter so much as to whether or not a man believes in God, everything depends upon what God is like." There is much truth in this strange saying, for what God is in a man's thought moulds all his outlook. The President of the Wesleyan Conference—Dr. Herbert B. Workman—in the Pastoral Letter to his Church wrote of "Experience of God the primary need." He says: "The vital question which the Church has to face to-day is whether it has or has not a religious experience which is adequate to the great need of sacrificial service, convincing preaching and dedicated thinking demanded of it by an age which, whatever its deficiencies, recognises the authentic deed, hungers for the authentic words, demands the authentic thought." This is another claim for witness bearing to God Who is love—to Him Who sent His Son to die for us. And the witness must be an individual witness by those who have had in their hearts an individual experience of God. The Church may write and speak in pastorals, encyclicals or in reports; they are merely letters printed on paper, and will have no influence whatever on thought unless they are supported by the witness of all who profess and call themselves Christians. And this ultimately means witness borne by the plain men and women who love and follow the Christ confessing in word and deed the reality of their experience.

Sunday Observance A well-known Manchester Clergyman warned us that this year we should see a great increase in Sunday Excursions and Sunday Games. Experience has proved this true and what is more it has been reflected in many congregations. The decline of Sunday observance is a symptom of a much graver evil than it is usually understood to be. It means that the worship of God—the thought of God—is passing out of the life of the Community. Outward things matter in so far as they are the signs of the inward state of the heart of men and women. The loss of Sunday rest is a grievous blow to the efficiency of the Nation and the amount of work thrown on individuals in catering for Sunday amusement has grown at a great rate. The quietness of the day has disappeared from many of our parks and open spaces. The congestion of traffic in our main roads has become notorious and Churches on them are hard to be reached by would-be worshippers. And a habit has

come into being among Anglicans of attending an Early Communion and spending the rest of the day in amusement. The custom lasts for a time and is then dropped as the attractions of a long day become more pressing and it is found that this is interfered with by the Early Service. We have also noted that the sense of incongruity between an "Early Service" and a day of pleasure seeking at others' expense comes home to many—the Early Communion is dropped. To win back Sunday for the people is a duty, that can only be accomplished by Christians themselves showing increased reverence for the Lord's Day.

University Students and Lambeth It was a bold step for a number of young men to ask to be permitted to interview the Lambeth Conference Committee. They made their request, and Mr. Buxton and his friends boldly stated their distress at the growth of Modernism and the spread of Mediævalism in the Church of England. The Archbishop of York reminded them that the concern of other young men for the Church of England was based in directly opposite conclusions and Mr. Buxton pressed his Grace to give his views on the mass and ~~devotions~~ to the Virgin Mary. The reply of Dr. Temple is amazing. His Grace said the mass was only a name for the Holy Communion and seemed to imply that the main difference lay in the number of Communicants. No wonder Mr. Buxton was surprised and in his reply he said, "If the number of Communicants is the difference between the Mass of Rome and the Holy Communion of England, then the Reformation was a farce and Cranmer an imbecile." This is plain speaking and we confess that when we read the sections of the Lambeth Documents dealing with the Sacrament of the Death of Christ, we see a time coming when others besides Mr. Buxton will find it their duty to use plainness of speech.

The Llandrindod Wells Convention The Rev. the Hon. W. Talbot Rice has been elected Chairman of the Llandrindod Wells Convention over which he presided last August. The Convention aims at helping forward the realisation of a higher standard of Christian life and character so that the world may recognise that the Gospel is the power of God unto salvation. Among the speakers were Bishop Taylor Smith, the Revs. J. Macbeath and J. Chalmers Lyon. The last named in simple language expounded the Bible teaching in God's claim to love, obedience, service and life. He dwelt on the necessity of our making use of the Revelation God has given us in recognising the summons to service and worship.

The Marechale Booth's Jubilee The Marechale Booth celebrates her Jubilee as an Evangelist and her friends wish to make her a Jubilee Love offering gift in recognition of her long and self-denying service. The Marechale (Mrs. Booth Clibborn) looks back upon fifty years of work, which began amid the jeers of the mobs, and thanks God for the opportunities He has given her for her work for Him. Her life story is one long chain of Evangelistic Missions held in crowded centres in University towns and in many lands.

St. Peter's Hall, Oxford Without the sounding of trumpets and much public attention an Evangelical Hall has been established in Oxford and is now housing sixty men. The Hall has been founded as a memorial to the late Bishop Chavasse and his son, the Rev. C. M. Chavasse, is its master. First things are placed first in the Hall and the basis of its life is the Service of God. The sum of £30,000 is needed to enable the Hall to be free in the future from financial difficulties. A great work has been inaugurated and its usefulness in Oxford will be greater as the years pass.

Hubert Brooke Hubert Brooke has passed over! A link with the past is severed and those who attended his ministry and heard his Bible Readings at Keswick thank God for the influence he had on their lives. Few men were more simple minded and whole hearted in their devotion to God. Hubert Brooke was a consecrated Christian and the World's Evangelical Alliance owes his memory a debt of gratitude for unselfish service freely rendered to the work to which God has called it.

World Mission Notes.

St. Augustine and North Africa Fifteen hundred years ago, Augustine, Bishop of Hippo, North Africa, died. The Church had hundreds of Bishops and was historically one of the greatest Churches in the Mediterranean area. The forces of Mahomed overran the country and Christianity was blotted out. Many causes have been assigned for the disappearance of North African Christianity. It is said it was not Missionary and rested content with holding under its sway the country it occupied. It is certain that under Cyprian it became sacerdotalised to a unique extent and discipline went far to strangle freedom. Yet the Church gave birth to a remarkable number of great men, by far the ablest of whom was Augustine, whose influence still lives in Christian thought and theology.

Augustine, the Twice Born St. Augustine set forth the meaning of St. Paul's epistles, and was the great expositor of the Apostle of the Gentiles. Luther and John Wesley also owed everything to St. Paul and great movements arose in connexion with their conversion. In spite of what Augustine did to add renown to the North African Church, that Church perished. Even as the City of Rome fell before the invaders in 410. We have to learn a lesson from the past. A Church is only alive when it discharges its duty in spreading the Gospel message at home and abroad, the greatest glory of prestige will not save it in the day of trial. The fate of North African Christianity is a warning to us in Christian countries.

India It is impossible to exaggerate the seriousness of the situation in India and the effect of impending political changes on Indian Reunion. The testimony of the Simon Commission Report in favour of the work of Christian Missions is so striking that we can only be thankful that a great political commission made it its business to examine into the effects of Christian work on Indian life and conduct. As we have before mentioned, not the least striking feature of the Simon Report is the sentence "Not the least admirable feature of the activities of missionaries is that they have carried on their labours without offending the susceptibilities either of Moslem or Hindu, and have lived in peace and amity with their neighbours."

The Simon Report and Indian Extremists Mr. Gandhi condemns the work of Medical Missions—which the Commission praises—and Western methods. And his followers make it plain that endorsement by the Simon Commission is a good ground for opposing what it suggests. We have been flooded with literature which praises Mr. Gandhi—on account of his high personal character—and makes this a ground for accepting his political proposals. It is unfortunately true in history that high personal character is no guarantee against fanaticism obsessing the mind. Mr. Gandhi is sincere in his beliefs and frank in his expression of them, but his remedies for social and political evils are in the first place impracticable, and in the second are founded upon a very superficial view of human nature. He has never grasped the Christian doctrine of sin, and what Christ the Saviour means. Had he done so his attitude would be very different indeed to what it is.

Calvin's House in Noyon The great Reformation leader, John Calvin, was born in Noyon. This house was destroyed during the war and it has been determined to erect on its site a Calvin Memorial which will comprise not only a replica of the house in which he was born, but also a place of worship, a museum and a library. The laying of the foundation stone brought together representatives of French and foreign Protestantism. Mr. H. J. Cowell, who represented England, in his address quoted Archbishop Cranmer's letter to Calvin proposing a Conference of Continental and English Reformers to refute error, restore and propagate truth. Unfortunately the death of Edward VI. caused the proposal to come to nothing. The correspondence shows the intimate relations which then existed between those who in England and on the Continent held the common Faith.

Missionaries and Politics We repeat what we have written on the inadvisability of Missionaries taking an active part in national politics of the country in which they are domiciled. They do no good to mission work, and often work great harm. This is seen in India and in China. Testimony has reached us from many sources that the intervention of Missionaries in politics has led to grave misunderstandings, and those who talk loudest and write most fervently by no means represent the opinions of the great majority of the Missionaries.

A Challenge to Faith A number of influential leaders in Chinese Christian work have issued a remarkable manifesto which calls attention to the distressful condition of the country as a summons to realise the sinfulness of sin, and the need of a Saviour. "We desire to avoid all mere controversy, but stand shoulder to shoulder to guard the Churches committed to our care, and to press forward the Work of God in the land." The need of the hour has called men of different denominations to sink their differences and unite their forces. As aids to Evangelism "we believe that hospitals, schools, literary work are still invaluable methods of work. And we would especially stress the need of schools that are loyal to the Bible, for the very life of the Church is imperilled by the fact that our Christian youth having finished middle school, must take their choice between union mission institutions, which in many cases undermine faith, and Government schools, which ignore or even antagonise Christianity.

The Past and the Future The Signatories bear witness to the amazing works of God that they have seen. "We have seen mountains become plains before the Lord; we have seen wicked men made good; we have seen poor tormented human beings delivered from bondage by the name of Jesus Christ." These and other wonders are narrated, and realising that the Holy Spirit now works as He hitherto worked they are determined to press forward trusting in the Holy Spirit as their sole reliance. They challenge all who believe in our Lord Jesus Christ to get a new vision of the power of Omnipotence and expect God once more to do great things for the salvation of men. This is the right spirit for undertaking work on an enlarged scale. We are, however, perturbed by the statement that "Union Mission Institutions undermine Faith."

Chinese Government The Government Regulations in China on Christian Education contain the following clause:—"A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises students shall not be compelled or enticed to participate. No religious exercises shall be allowed in primary schools." Leading Chinese members of the Christian community petitioned the government to reconsider its decision. The reply received was a full and frank negative, and the last reason given for refusal is "Religion is a function of the imagination, and being abstract and intangible is outside the category of educational theories, and there is therefore no reason for the government to permit religion in schools for the purpose of experimentation." This shows at once the spirit of the Chinese Government to Christian education. It also proves the difficulties which the signatories to the challenge have to face.

Moravian Missions The Lambeth Conference Committee Report on the Unity of the Church writes:—"Although they (the Moravian Church) are a very small body, yet their enthusiasm for missionary work makes our relations with them most important in the Mission Field. Negotiations for union with them broke down in part as the result of difficulties as to communion between the Moravian Church and other (non-Episcopal Churches), and the permission apparently given to the Moravian Church and members of other denominations to celebrate the Eucharist in their churches." When we consider the work of the Moravians in the mission field we wonder how a Conference, which sets so much store by the Church of Utrecht can look upon a Church with a baptised membership in the mission field of 132,794 as a very small Church! The Church in distant lands is very much larger than in many provinces of the Anglican communion, and we thank God for the splendid work done by our Moravian brethren, who now publish their 138th Annual Report of Missionary Work.

Books Worth Reading.

LETTERS TO A FUNDAMENTALIST. By PERCY AUSTIN, B.A. With a foreword by Principal A. E. GARVIE, M.A., D.D. (Student Christian Movement. 6s. net.)

Mr. Austin has done his work from his own standpoint creditably. In the controversy between Modernists and Fundamentalists each side generally contrasts the best of one with the worst of the other, and so wins an easy victory. The author of this volume is a moderate Modernist unashamed, but in the twenty-five letters he writes to a supposititious Fundamentalist he tries to deal fairly with the other side, and the whole series makes interesting reading, combined with a touch of humour. He denies that any one section of Christians has the right to annex the title "Fundamentalists," and would rather have those known by that name call themselves "Traditionalists"; but, better still, he wishes both sides "to set themselves more fully to explore the glorious resources of the one great all-inclusive name of "Christian."

The question of Criticism is explored, the various views of the Bible discussed; the authority of our Lord Jesus upheld; science, poetry and parable reviewed; and the claim made (with some cogency) that a Modernist can yet be a spiritual follower of Christ. *We now need another volume written from the opposite standpoint, dealing with the Modernist in as fair a spirit.*

Perhaps the most pertinent chapter is that entitled "Critics and Critics," in which Mr. Percy Austin deals with Professor Orr and his classical work on "The Problem of the Old Testament"; and with Rev. G. H. C. Macgregor and his relation to the Keswick Convention. Mr. Sidney Collett's book on "The Scripture of Truth" receives courteous attention in a later chapter; but, in spite of his evident desire to hold the balance even, he allows the scales to tilt more than once to his own side!

Though we cannot accept all his conclusions, we congratulate the author on this courageous attempt to lessen, if he cannot banish, the distance between many of those who sincerely love and follow the Lord Jesus, and to their own hurt and to the weakening of their witness to the world, are in danger of permanently gathering into two opposing camps.

EVOLUTION AND THE BREAK-UP OF CHRISTENDOM. By LEOPOLD CLARKE. (Marshall, Morgan & Scott. 6s.).

Quite recently, on a holiday, we were challenged by a thoughtful business man on the subject of Evolution, a subject as unproven as it is unscriptural, and, we may add, unstable. This is not our own verdict, it is the opinion of some scientists, who do not accept the claims of Evolution. In an illuminating Foreword, Dr. W. Bell Dawson reminds us that "Evolution carries with it a Philosophy of Life which undermines our most sacred beliefs, sets aside the teaching of Scripture at its very foundations," and "leads to Modernism, and the discrediting of the Bible, and eventually to Apostasy from Christianity." How important, therefore, it is that intellectual Christians to-day, especially young Christians—to whom the volume is dedicated—should satisfy themselves concerning the foundations of belief by the study of such writings as Mr. Clarke's scholarly and timely treatise. In discussing the subject the choice is between human philosophy and the Word of God. Through the acceptance of the one we have such deplorable confessions as those recently set forth in the public Press by Mr. C. E. M. Joad, who prophesied the break-up of organised Christianity within ten years. In reliance upon the other we have facts of Divine Revelation which, to quote our author, should lead the "true Church of God to take its courage in both hands, and, relying upon God, to formally detach itself from all Science or Philosophy which qualifies the existence of Self-Revelation of the Almighty—as being alien to its witness and work in the world." It has been often pointed out that Science, so long as it is reverent, is the handmaid of the Truth, but "becoming Materialistic and anti-Christian it can only be shunned." We hope Mr.

Clarke's thoughtful book will find a wide and useful circulation. It is a most important contribution to the discussions of Science and the Bible.

ROCK GARDEN AND ALPINE PLANTS.

By Henry Correvon. (Macmillan & Co. 25s.).

Dean Inge recently advised us all to have some hobby or pursuit secondary to the work of our calling. This is good advice, and could anything be more arresting or attractive than a Rock Garden? It can be cultivated on a smaller or larger scale, at little expense, and with a reward, not only to the intellect, for rock gardening makes gardeners in the truest sense of the word, but to friendships, for is there any more fascinating accomplishment than a garden to which we can invite our friends and neighbours to "come and see"? There are many beautiful books on Alpine and Rock Gardens, but this excels them all. It not only contains an alphabetical list of all plants which can be grown in gardens as rock plants, or wall plants (beautifully illustrated), it is also an arresting description of the making and planting of rock gardens, and of some in this country and America, described with interesting anecdotes. Mr. Correvon tells us that "the English clergy seem to have been particularly devoted to the culture of plants . . . and the richest collections were to be found in vicarage gardens." "Then," he adds, "leaping the walls or hedges of these gardens, the love for gardening went out into the whole parish and into the cottages, every one being stimulated by the vicar's example"! Here is another choice remark: "Gardening is really the secret of a healthy and pleasant life, and I know no happier men than those who are interested in their gardens. . . . Gardening is a school of resistance and cheerfulness." The book is expensive, but it is one to figure among favourites. It will save its cost in doctors' bills—for Gardening is a healthy occupation for both mind and body!

All books for review under this heading should be addressed to the Editor, "Evangelical Christendom," 19, *Russell Square, London, W.C.1*

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